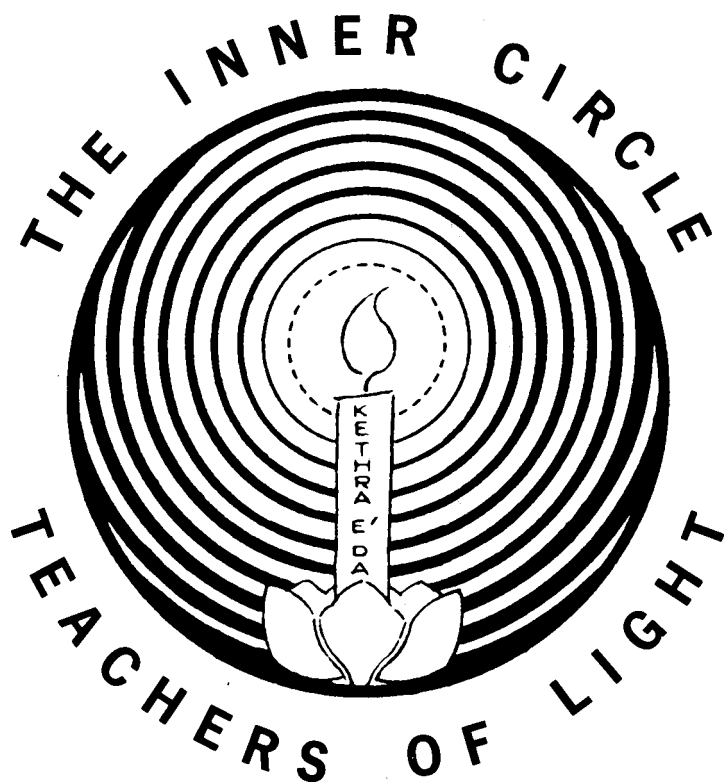


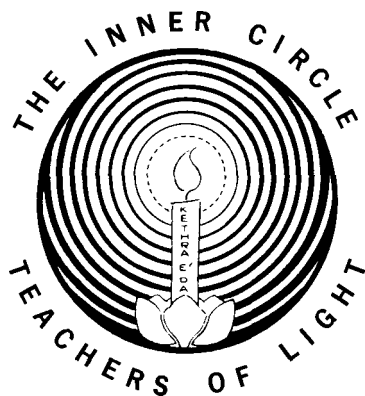
THE MAGIC BAG



BY
MARK PROBERT

THE MAGIC BAG

A Manuscript Dictated Clairaudiently
to Mark Probert
by Members of the Inner Circle



The Inner Circle Kethra E'Da Foundation, Inc.

A non-profit organization

931 26th St., San Diego, Calif.

P. O. Box 1722, San Diego, Calif. 92112

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Printed in U.S.A.



MARK AND IRENE PROBERT

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We of the Inner Circle dedicate these writings
to all those who earnestly seek the
L i g h t W i t h i n

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“The tenets of our organization are: That man is born in love and is a free agent; that knowledge is cosmic honey and man should not only be permitted to gather this honey, but should be aided and abetted in doing so.”

Yada di Shi'ite

PREFACE

To all those who seek the L i g h t :

We of the Inner Circle feel it indispensable for you to know that all that is written within these pages are not put forth with the thought that they should be taken as indisputable facts or ultimate truths but merely as aspects of truth as seen from our particular point of observation. All of us subscribe to the doctrine of variability, and if we so confess our beliefs we must adhere to them, at least until such time as we may find something that will seem closer to the truth.

In respect to all such writings as these, we think it understandable that much must be expressed in allegory. The phenomenon of life does not at any time lend itself to unchangeable conditions. We think it takes no great amount of intelligence to see that if the law of change governs a segment of the universe it must be the governing factor of the universe as a whole. As we abhor dogma in others, let us pray that we ourselves do not fall into its binding meshes.

The Inner Circle Kethra E'Da



LAO-TSE

THE CONTROL *Lao-Tse* EXPLAINS
THE TITLE OF THIS BOOK

“The Magic Bag”—What do we mean by this? What is the “bag”? The bag is *consciousness*—and in this bag is *all*. Now, a bag appears to have two sides, an inner and outer, but it does not really. For if there were an *actual* outer and inner the bag could not be turned inside out because there would be no interrelationship between them, which means they would be two separate things. When we enter into the physical-chemical world, we are turning the bag inside out; and when we return to other states of consciousness apart from the physical, we are turning it back again. However, the belief of the going in and out of consciousness is but *maya*, illusion, for in truth we *are* the bag and all that is in it!



MARTIN LATTIMORE LINGFORD

FOREWORD

When I dictated the Foreword for *The Magic Bag* in 1950, feeling almost certain that there was to be another global conflict, I expressed by feelings accordingly. However, Time, the great prover of all things, has shown that I erred in my judgment; but perhaps I can console myself by asserting the obvious; that even though the nations of the world have failed as yet in their efforts to create a shooting war, it can hardly be denied that they will have to talk themselves to death to avoid it. And as it has often been said that words can be more deadly than bullets, it seems that man has no choice *about* dying, but only in the *way* he is to die. The word "death," as many of you already know, does not mean dissolution of the body only—it also means being cut off from truth, and this is a far worse condition for the human being than physical death.

Now, there is a truth that says, "Man is born with the seed of his own destruction within him, and until he becomes consciously aware of the vaster side of himself, he will continue to sow and reap the fruits of that seed." The basic nature of this "seed" is called "fear of the unknown."

As far as the physical world is concerned, the first manifestation of fear of the unknown is felt in the psyche at birth and is called birth trauma. The fact of the matter is that fear, or something very closely related to it, is set up in the psyche of all living things when any one of those things is about to make a move from a point with which it is familiar to one with which it is not. If we accept all this as being true, then we must suppose that fear is one of the natural properties of the psyche, from amoeba to man.

Man, on the other hand, can be so illuminated regarding the nature of his own being that fear, along with the other elements that belong to the lower emotional psyche-self, is washed out. This "washing out" process is called *conscious* Self-development. I preface the word "Self-development" with the word "conscious" because this development is an activity of the highest order and can only be effective when practiced with *conscious* attention, not only upon what one is doing but upon the reason and purpose of so doing.

Self-development is an effort to get conscious control over the lower emotional self. But why would one want to get control over the lower emotional self? The answer to this is that one has lived with it for a given period and has suddenly discovered it to be an ass, a schizophrenic paranoid ass, the real imp of darkness which creates raging storms in the minds of men which drive them to self-destruction.

As often as not, when one comes suddenly upon the realization of the ass within himself, it so appalls him that he feels compelled to rid himself of it in a hurry. This urgent sense of the need for haste moves him—and I suspect, after a time, rather dreadfully—into numerous fads and fetishes, such as severe diets, abstaining from sex and meat, and no doubt the practicing of certain forms of yoga breath. Now, while all these things have their own merits and are very useful in their time and place, they will do little toward quieting down the ass within us where we can get it under our conscious control.

Teachers in the past, at least some of them, instructed their students of Life that if they hoped to be free from the torments of physical living it would be necessary for them to kill the ego self. I fear, however, that to kill the ego makes one into a stoic. A stoic is a person who is totally indifferent to either pain or pleasure and is equally lacking in the qualities called love and compassion and is, therefore, a zombi or a living dead person.

Love and compassion are things that make the difference between the beast or the human in us. While there is, as I've tried to make clear, a great necessity for the individual to get conscious control of that part of the ego called the lower emotion self, I have done so only because I know that in the accomplishment of this very difficult task we will be better humans. By "better" I mean saner.

The statistics of psychiatry show that while larger masses of people, especially those in the Western half of the world, are suffering less from physical diseases, mental ailments are growing at an alarming pace. It is, of course, unnecessary to study the merciless charts of statistics to assure one's self of the truth regarding the mental state of the human race for the information is brought directly into our homes via news tabloids, radio, and television.

But it is practically useless for one to be made aware that he is mentally ill if he still does not know what is causing his illness.

Now, in seeking causes for the many woes that beset the human race, both individually and in mass, we must accept the fact that man's intrinsic nature is mental and, as such, it is a total stranger to the condition called the physical-chemical world. While this theory may seem odd to those of us who have been taught that the physical-chemical world is a creation of the Mental Self, we will see that there is nothing odd about it when we realize that it was, in the beginning, a completely unconscious creation. Then, slowly, through the process of what is called evolution, it became a conscious creation by forming a sensory organism to function through. At the moment the Mental Self became aware of its dream called creation, It lost awareness that It was the Dreamer and so plunged itself into a world of suffering.

The conscious self is the sensory emotional self and is, therefore, the ass that is constantly braying to high heaven that it is being imposed upon, but it can do no other than this until some Light from The Creator, the Unconscious Self, seeps through to inform it: "You are but a dream and you will vanish as you waken in Me!"

In the Christian Bible, the man Jesus is at times depicted as riding a donkey, or ass. This is a symbol of the Higher Self having conscious control over the lower self; the ass represents the Jesus, the ego self, over which the Christ Consciousness has control.

Again, we find the man called Jesus being murdered on a cross, and it is believed by the ass in us that he is suffering this horror to save us from what we have been taught to think of as our "sins" so the ass weeps with one eye in pretended sorrow over what it thinks is happening and gloats with the other in masochistic satisfaction of the pain that someone else is suffering in its stead. However, the crucifixion is a symbol of the lower emotional self waking from its material dream, the cross, to its *true* Self, the Christ.

Now as true as the above is, it is not going to prove of much value to the individual should he accept these concepts merely as intellectual data, nor can he use it as grist for his reasoning mind, for the reason that his reasoning mind is simply a part of the material self which has been conditioned by its material surround-

ings and, therefore, has no way of reasoning with anything existing outside of that area of comprehension.

There are ways for man to reach out beyond this material dream, and most of us are doing it a great deal of the time; but the trouble is that it is largely an unconscious form of activity, and so we are not aware of it. The lower self is in a constant state of wishing, hoping and praying for one thing or another. This is one of the "ways" of reaching out beyond the material dream, but it is not a very good way, first, because we are not as a rule aware of what we are doing, and second, because the lower self is so laden with shame and guilt that it no more than makes a wish for something that it promptly sets up a block against having it by feelings of unworthiness.

The Unconscious, having no way of arguing against the suggestions fed to it by the conscious or lower self, simply gives back in kind what it was given. This means that if our desires are of a positive nature and untainted with fears and uncertainties, they will be fulfilled, perhaps not as promptly as one may have expected, nor in the exact manner, but it *will* be made manifest. Of this you can be certain!

There are many other ways of reaching into the more expansive side of ourselves than the ones mentioned above. Some of these ways are called clairvoyance, clairaudience, psychic projection, and a condition which we call "mental expansion." The latter, while closely related to psychic projection, I feel is safer to practice, especially for the beginner; the safety of it lies in the fact that no secondary body is created as a vehicle in which to move about. The trouble with the mind's effort to create bodies is that it also automatically creates the need for protection of them. This, of course, adds up to a tremendous lot of distraction for the mind that created the body, thus curtailing its activities of seeking to know its Self.

Now, as much as I would like to go into these subjects at greater length, it would not be practical to do so here, for, apart from the limitations of the space given me, several of the other members of the Inner Circle touch upon these subjects in one way or another and in a manner which I hope will be both satisfying and educational to you the reader.

Martin Lattimore Lingford

NOTE CONCERNING THE MARK PROBERT MEDIUMSHIP

The seances referred to in the preceding autobiographical note by Mark Probert were begun in September 1945, in San Diego, and are still being carried on at this writing (July 1962) but, as may be expected with the aid of time and experience, they have grown in moral stature and have now achieved almost world-wide attention.

A note concerning the development of this mediumship may be of interest. At first, as Mark has mentioned in the chapter "Speaking of Myself," he would often talk for several minutes during his sleep and always in foreign languages and this xenoglossy, or "gift of tongues," carried over into the seance work so that it was difficult for some time to get communications in English. The Controls have since explained that this had been permitted by them as a means of conditioning the organism so that, after their observation of how the body reacted to the use of it by entities other than those of the Inner Circle members, they could use it intelligently when the proper time came.

For some time after the first experimental seance, it was the custom of some of the Controls to begin speaking in the language most familiar to them for a few minutes before commencing to talk in English, but of late all of them, with the exception of the one calling himself, "Yada di Shi'ite," prefer using the English language as best they can instead of resorting to their native tongues.

The principal Controls have not shown themselves to be suggestible in any way, and there is nothing to indicate that they are not exactly what they seem to be: normal and fully integrated human personalities. They welcome free discussions and will deliberate at length if it seems to serve a useful purpose.

The seances have been attended from time to time by psychologists, hypnotists, medical men, physicists, and other workers in the sciences, and the Controls have shown themselves abundantly capable of holding their own in discussions with them. Nearly all of such conversations have been outside the medium's

scope of education, vocabulary, and normal interests.

Finally, it should be noted that the Controls specifically disclaim any pretense to omniscience—"You will get nothing but opinions on all the planes."—and are very cautious and reserved in making predictions, saying in effect, "We have more means of information than you do, and can see a little further and more clearly, but we are always subject to error from unforeseen decisions on your plane as well as by other natural limitations."

All sittings are conducted in full daylight or in good artificial light, without formalities or any kind of religious ceremony. Some of them are held in private homes. Where the number of people in attendance is limited there is naturally a freer exchange of ideas on occult and scientific subjects, than is possible where people gather by the hundreds, as in large public halls.

In these sessions, the seeker for the sensational doubtless would be disappointed at the lack of what he may think of as the strange and the abnormal. The people simply sit and talk quietly and Mark, more often than not, may be talking and laughing with the group when one of the Controls will take him over and entrance, or put to sleep his conscious mind, and begin to speak through his lips. Sometimes the controlling Entity may begin by using a topic that someone in the group had been discussing, or he may start with a subject of his own. He may talk from an hour to an hour and a half and then ask if there is anyone in the group who would like to ask questions regarding the things that he had been talking about; if not, then anyone is free to ask questions about any subject desired. These sessions generally last for two and a half hours, but at certain private sessions where scientific subjects have been discussed they have lasted for as much as five hours, with Mark in trance most of that time.

In the early days of the work, five to nine Controls would come through at a session, but it was not long before they decided that there was nothing to be gained by so many of them using Mark's body at one time and that, if continued, it might prove to be detrimental to his own personality. So they cut the number to two and never more than three at a session. As a rule, at the end of sitting, Mark feels rested and refreshed, and the work seems to have greatly benefited his general health.

What I have been saying refers to the seances. But it should be clearly understood that the manuscript of this book was not received in that way, with the medium in trance. This manuscript was dictated to Mark through his gift of clairaudience. If or when a Communicator (not Control in this case) wants to say something he begins to talk, and Mark "hears" the words in much the same manner as he hears any of the normal physical sounds, only in cases of this kind, the auditory system seems to be attuned to octaves of sound that is beyond the normal range of the human ear.

These Communicators are no respectors of places regarding the dictating of the material for this book; they have started their dictations on trains or buses, in restaurants or anywhere else where they happened to find Mark. However, if he was not prepared to take their dictations he would simply ask them to return when he would be in a better position to do so. (I think it should be noted here that these Invisibles have never imposed themselves upon Mark at any time and have been entirely cooperative with anyone showing any real interest in them and in their efforts with man here on earth.) In time, Mark decided to carry a pencil and looseleaf notebook, and, conditions permitting, he gladly took down what the Communicators had to say wherever he happened to be. These dictations may have lasted any time from a few minutes to an hour or so, and then, for no apparent reason, the Communicators may have become silent for weeks or months on end and suddenly come back to pick up the discourse just where they left off.

Apparently one or another of these unseen friends is with Mark constantly, and they make references in his words and actions as they have observed them. In fact, they seem to know innumerable details of the lives of all of us who are closely associated with his mediumship. A casual complaint of mine about living "in a goldfish bowl universe" caused them some amusement. "Quite right," they said, "but why should anyone want to hide anything? We have all done and said exactly the same sort of things."

A word about the organization of the material in this book—if it can be said to be "organized." On the whole, we have presented the communications in the sequence in which they were given. That means that each Communicator talks on his own theme, and whether it has anything to do with the preceding sub-

ject or not is of small concern to him. To try to organize this material into a systematic treatment of different subjects would be very difficult, and would fail, moreover, in giving a true picture of the whole remarkable process. And we hope the reader will realize also that impromptu talks when set down on paper often lack literary virtues. The verbiage is not always pruned and refined and clarified in good textbook style.

This casual and conversational manner is, of course, more manifest in the hundreds of pages of the Seance Reports and early record of meetings held in which the conversations of almost all of the main group of Controls as well as numerous other beings have been transcribed; it is also present in the clairaudient dictation of this manuscript of *The Magic Bag*, as the critic of literary form will easily discover.

We close this note with a brief quotation from Nandor Fodor's *Encyclopedia of Psychic Science*, in his article on *Mediumship*: "Agreement is now nearly general that mediumship is not pathological. It is not a development of certain abnormal states like hysteria. Confusion arises from the fact that supernormal phenomena use the same channels of manifestation as abnormal phenomena. The latter are degenerative, the former are developmental and show the promise of powers as yet unknown.

"Flournoy says, 'It is far from being demonstrated that mediumship is pathological; it is abnormal in the sense of being rare, but rarity is not morbidity. The dominant view among savants is that it is a superior, healthy, and advantageous faculty, not a pathological parody or morbid caricature.' Dr. Guiseppe Venzano says that 'mediumship absolutely excludes the idea of morbidity.'

"The question of the medium's intelligence has nothing to do with the psychic powers. But it may influence the power of the communicators to convey clear ideas . . . Mediumship is a delicate gift and its voluntary development requires great care and understanding . . ."

MEADE LAYNE

San Diego, California

SPEAKING OF MYSELF

by

Mark Probert

I was born in Bayonne, New Jersey, February 1907, and went to school there as a boy. When I was eleven years old my mother passed away. A few months later, my father entered my younger brother and I in a private school near Hastings, New York. At the age of fifteen I had managed by much effort to get to the sixth grade.

Realizing I was playing a losing game with the "R's," I ran away and joined the Merchant Marines. The next two years of my life were ones of excitement and adventure and, I may add, a great deal of hard work. My last sea voyage was on the S. S. Manchuria out of New York via the Panama Canal to the West Coast. I left the ship when we docked here in San Diego.

It was now February, 1924. I tried my hand at many things through the years, as some men are most likely to do when they do not have the foggiest notion of what to do with their lives. This is called drifting. I thought it would be sort of romantic to be a jockey but it did not take me long to discover I would never make another Earl Sande. It seemed that the horse and I were never able to make up our minds that, if any races were to be run, jockey and horse must be moving together at the same time and in the same direction. So I gave up this sport of kings and I am sure my horse was as tickled as I was about my quitting.

I then turned my efforts to being a bellman and worked in several of our local hotels. After about five years of hotel work I took dancing lessons and, having a fairly good voice, I went into vaudeville as a song and dance man. I continued in show work until "talking" pictures came in and subsequently killed vaudeville.

In the fall of 1939, I went to work for the Visual Education Department of the San Diego County schools. This particular department was housed in one of the many picturesque stucco buildings in beautiful Balboa Park. On the morning that I was to appear at my new job, I set out an hour earlier than was neces-

sary so that I could wander leisurely through the park and enjoy some of the peace and tranquility that such a place has to offer in the early hours of the morning. I was almost at my destination when I came upon a small wooden bridge spanning a narrow canyon. The canyon was a jungle of ferns and palm trees.

As I stepped upon the bridge, I became aware of a young auburn-haired woman standing at about the middle of the bridge. She was leaning against the rails, looking down into the canyon. As I came abreast of her she turned her head and looked at me. Being a friendly sort of person who has never met a stranger, I gave her a smile and a cheerful good morning. We chatted for a few minutes on the enchanting beauty of our surroundings and on how wonderful it was just to be alive! Then she excused herself and went on across the bridge, moving in the same direction in which I would be going shortly.

It never occurred to me that I would ever meet the pretty auburn-haired woman again, but, when I walked into the Visual Education Department a half hour later, there she was sitting behind one of two railed-in desks, and, as luck or Divine Providence would have it—the reader may take his choice—I was assigned the other one. Her name was Irene and I was to work under her direction.

The next thing I knew she presented me with a stack of picture cards on historical landmarks and told me I was to letter in the names and dates of these places on the backs of the cards. I protested that I was not a letter artist but a painter of pictures. She then assured me that I would get to paint all I wanted later on, but that the cards needed lettering now; so, I went ahead with the project.

I had been working steadily for about fifteen minutes when I felt my attention veering from the cards towards Irene. I turned my head and looked at her, hoping as I did so that she would be looking at me but I felt somewhat let down to discover that her mind was entirely preoccupied with her work. Then, suddenly, I became aware of a shadowy figure of a man standing directly behind Irene's chair and, while he was transparent or "shadowy," he had enough substance to him so that I could see in good detail the ruddy complexion of his face and all the rest of him.

He was looking down on Irene's head with a gentle smile on his lips and what I took to be a great deal of affection in his eyes. He had both of his strong-looking hands resting on Irene's shoulders. Then, even as I watched him, he vanished.

Knowing that I was leaving myself open to possible ridicule, I told her what I had seen and described the man to her. She listened to me with what seemed to be more interest than surprise or doubt. Then she said in a matter of fact way, "That description fits my father who passed away a short time ago." Of course we did not know it then, but this experience was to be the first of a great many steps we would take together into the world of the unknown.

I think that this is as good a place as any to state that the above experience was by no means my first encounter with the world of the psyche. Indeed, as I look back through the years I can recall but a few of them in which I did not have at least one experience of a psychic nature. I am now in the process of putting these experiences into another book form which I hope to have published in some near future.

Irene and I were married in Yuma, Arizona, on July 4, 1942. About a month later she informed me one morning that I "talked" a great deal in my sleep. When I asked her what I talked about she said she did not know because I seemed to speak in foreign languages. This information did not surprise me because I had been accused of it several times in past years, once by a local physician and surgeon who had spent many years in India. He had authored several books on Hindu philosophy. The incident occurred in February of 1935. The doctor, upon learning that I could operate a typewriter, had asked me if I would put a handwritten manuscript he had but recently completed into typewritten form. After I warned him that I was by no means a professional typist but would be pleased to type it, he suggested that we go to his cabin in the mountains.

It was quite cold when we arrived at the cabin so the doctor set a fire going in the fireplace, then he went and stretched himself out on a couch and I sat down and started to work on his manuscript. The subject matter dealt with the Yoga practice of rhythmic breathing. I had been working about two hours when the doctor

suggested that I rest a while. Having nothing else to do I got up and going over to the fireplace, sat down in a large fan-back wicker chair and almost promptly fell asleep.

The next thing I knew the doctor was shaking me awake and talking to me in a very strange tongue. On assuring him that I had no understanding of the language he was speaking, he informed me it was a Hindustani dialect and went on to say I had been talking it quite fluently in my sleep and had been giving him some constructive remarks on his manuscript. Anyway, to shorten a very lengthy story, my "sleep talking" went on for about ten to fifteen minutes almost every night for the next three years, but I could find no one who could shed any light on its cause or purpose.

Then we met a man by the name of N. Meade Layne who had an excellent academic background. He had been a teacher at the University of Southern California and several other universities and had been a department head at Wesleyan, Illinois, and at Southern College, Florida. Quite apart from his academic training, he had considerable interest and knowledge in the fields of metaphysical and occult laws.

I spent two hours with Mr. Layne, in which time he quizzed me on a number of things including the state of my physical and emotional health. Then he asked me if I had ever had any experiences with psychic phenomena. I told him I had and related a number of them to him. He listened with what I thought was a great deal of patience and then said, "You may be what is called a trance medium. Your statement that you talk in foreign languages in your sleep seems to indicate that discarnate beings may be taking control of you during your sleeping hours." Mr. Layne suggested he would be glad to hold some experimental seances with Irene and me if we so desired. So it was that we held our first seance in September of 1945. The first thing Mr. Layne did when he got to our home was to have me sit at a small card table then, placing Irene on the right of me, he sat facing me and at the same time he turned off the light, plunging the room into darkness.

After a few moments of silence Mr. Layne said, "All we can do now is to relax ourselves and wait; then, providing the conditions in the room are suitable to the 'beings' on the other side of life, they may give us some sign of recognition." Then he said to

me, "Mark, if your sleep talking is actually caused by discarnate personalities, it is likely they will try to entrance you."

The idea of suddenly losing consciousness was a little unnerving and I was about to express my feelings of uneasiness when I was struck with a wave of dizziness that nearly rolled me off my chair. Then the dizzy spell passed, followed by what I can only describe as elation. But what tremendous elation it was! Undulating waves of chills ran up my body from ankles to solar plexus to head. But they were not the kind of chills one experiences from being cold but rather like those we get when listening to exceptionally beautiful music or while observing an unusual sunset or sunrise.

How long I stayed in this state of ecstasy I do not know, but when it left me and I was awake again, Mr. Layne and Irene told me I had been in what seemed to be a deep state of trance for approximately forty-five minutes and that a voice, quite unlike my own, had spoken to them.

The voice had introduced itself by the name of Martin Latamore Lingford. He said he had been a showman and that he had lived in New York some forty years ago. Then he went on to say that there were fifteen others besides himself who had formed a band around me on the inner planes and that each one of them in turn would come and introduce himself as time went on. He said they had spent many years conditioning my brain and body so they could use me to communicate through with the least possible harm to my physical and mental self.

It seems then that Irene asked the personality called "Lingford" if my sleep talking (always in foreign tongues) was part of the "conditioning" program, to which he replied that it was. "However," he continued, "none of the members of the group to which I belong have spoken through him during his hours of sleep but we have caused others to work through his brain and body as experimental units, while we stood by making careful observation on the effects they made on your husband's general physical and mental make-up."

When Irene asked why they had let only foreign speaking persons use me, Lingford said, "We were not ready for you to know what was going on, and the only way we could avoid your

knowing and still continue the experiments was to use those who had no knowledge of the English language, and as neither you nor Mark comprehend any of the foreign tongues it made the situation, while baffling to you, truly ideal for us!" After this statement, Lingford said good night and left, and I became awake.

For almost three years thereafter, we held private seances once a week with Mr. Layne and occasionally a few of our close friends were invited in. By the end of the first year, almost all of the members of the group on the "Inner Planes" that Lingford had mentioned at the opening session had come through and introduced themselves, giving brief accounts as to who and what they had been on earth, but most important of all, they gave us some detailed information regarding the nature of the work which they hoped to do through me during the coming years.

They had not only chosen Irene to be my wife but to be their personal guide and assistant in the work. (And I'd like to say here that she has been much more than that, both to the wonderful beings we have learned to call our "teachers" and to myself through the fifteen years that this work has been in progress.)

They also instructed us that the work was to be almost entirely of an educational nature and that we must not expect much from them in the way of personal matters.

Not having a tape recorder in the early years of the work, a good friend of ours by the name of Mrs. Harriet Foster who was an expert stenographer attended the seances and recorded verbatim the talks given by the "Teachers" in shorthand. Later, Mr. Layne published these in a little booklet called the "Round Robin," and then, at a later time they were printed up in separate booklets and called "The Mark Probert Seance Reports." These writings went out to hundreds and thousands of people in the United States and many other parts of the world.

In order to further the work, the teachers suggested that the time had come to open the meetings to all those who desired to attend. Observing the growing interest in the type of work they were endeavoring to do, the members of the Inner Circle (the new name the Teachers chose for their group) also suggested we start taking the work to the people in the form of lecture tours. It was at this time that they decided to dictate a book to me clairaudiently.

They entitled the book *The Magic Bag*. This title is explained elsewhere in these pages by the Teacher Lao-Tse.

It took five years for the Inner Circle to dictate the contents of *The Magic Bag* to me, but in actual writing time I am sure it was much less than that, for the dictation was given periodically.

Then one night in 1947, the year they started to dictate the book to me, five of my Teachers suddenly appeared in the living room of my apartment. That I was "seeing" them clairvoyantly did nothing to lessen my sense of fright, and had they not somehow taken a hold of me mentally I would have bolted out my front door and perhaps without opening it! Anyway they quieted me down by assuring me that they were some of the members of the Inner Circle and so had no reason to fear them. Then they said that their only purpose in showing themselves to me was to have me paint portraits of them.

I made pencil sketches of the five and they left, saying they would return as time permitted to have me finish the portraits in oils. Some of these portraits have been photographed and incorporated in *The Magic Bag* along with some others that I painted at a later date.

In order to publish and disseminate the teachings of the Inner Circle, we formed an organization called the "Kethra E'Da Foundation." Kethra E'Da means "Teachers of Light." The organization was founded July 6, 1956, and is a non-profit educational foundation.



E YADA DI SHI' ITE

This personality was born in the city of Kaoti (City of Temples) in a civilization called Yuga (Vast Body), or Yu. This civilization consisted of 180 million people and existed a half million years ago. It was located in the Himalayan Mountains. He was taken from his mother as a baby and raised in the temples, to become a Kata (Priest) and later High Priest or Yada. The word really means "Spirit Life": He was therefore one of the heads of a mystical order called "Shi' Ite."

The "Yu" civilization had been founded by a man named Na Sep Ni Ha, meaning the seventh son of a family named "Ha." E Yada was killed in a violent quake that completely destroyed the civilization along with eighty million of its inhabitants. E Yada was about thirty-four when he died and the "Yu" civilization one thousand and twenty-four when it died.

FROM ARCHETYPE TO PLURALITY

Yada di Shi'ite:

When Man first reached the final state of his physical growth, he was a beautiful and perfect being of high intelligence. Far greater was his state of wisdom and intellect than it is today, and exceedingly more perfect his body; he built for himself great and wonderful civilizations that were patterned after the mighty civilization from which he came—the Etheric.

Take note of the massiveness of almost all ancient civilizations—the endless and intricate carvings, the paintings and general designs on almost all things they possessed. You call these carvings, paintings, and designs “religious” and feel that most of them are designs or the manifestations of a superstitious trend of mind, but this is far from the truth. Most of these carvings and paintings and designs are symbolic talk and are therefore remembrances of the human race when the original language was entirely symbolic. No words were uttered—all conversations were carried on by mental communication, where a mental picture of a thing or things was projected. The symbol language is the ultimate in perfection, for there is no misunderstanding in what is being said, and therefore there is no necessity to make explanations about things.

Many of these earliest of civilizations understood and used electricity, had full knowledge of atomic power and the use of high-frequency sound waves, and knew the art of levitation as well as the law of mutation in matter. The hardening of copper, for instance, was first brought about by the knowledge of this lost art of mutation. Certain kinds of corrosive acids and shocks of high-powered electricity brought about almost instant changes in metals. In fact, they knew of all your modern scientific approaches to life and many that you do not know of as yet.

Drugs as you know them in your present era were known, but not applied to the physical body as curative agents, for they were considered a deadly poison that would eventually bring on a worse condition than the ailment suffered. If the ailment was

considered a serious one, the patient was placed under a somnolistic hypnotic state and there told to adjust the condition of his body to its normal state. Sometimes this hypnotic treatment went on for days but most often a few hours of it was all that was necessary. The greater the malignancy of the disease, the deeper the trance, until the Self was reached and made to tell the *why* of it. When the Self explained the cause of its irritation, it was then assured that the “outer” misunderstanding would be corrected and it might go about repairing the rupture between itself and its physical machine.

The desire body works automatically and without reason or logic. It thinks only in *yes* or *no* terms, with no intermediate considerations, either being highly pleased by a stimulation or greatly depressed by it. In a well-controlled person, the desire body refers all “outer” stimulation to the E-Ka-Ya, the High Spirit or Self, and if the E-Ka-Ya, or Self reasons it to be in keeping with the environment it finds Itself in, and in harmony with nature, it becomes more aware of its physical self and thereby keeps better care of it. But if the desire body sends back a stimulation not “natural” to the Self, it rejects it; and if the desire body continues to send back a stimulation once rejected by the Self, in order to escape what it knows is not good, the Self will start withdrawing from its physical machine by closing off its sense of awareness of it. This slowly, or rapidly—as the case may be—leaves the body open for *E-Na-Da*, the force of death, to take over more and more, until it breaks down the physical body to such a degree that The Self can no longer operate through it, even in what you call the “subconscious” way, and so departs, and the body soon starts to decay.

Now, some schools of the “inner teachings” neglected to tell the people that death of the body does not mean that the Self escapes, leaving the desire body to die with the physical. The Self can never rid Itself of the desire body, but It must train it to react only to the kind of stimulation that will be good for the upward growth of Itself. And the best place for that training is while still in the physical body, for the physical body acts as an insulator against the shocks of stimulation that contact the Self. When this insulation is taken away before the person has learned to govern his desires, it will find Itself automatically act-

ing out all that was impressed on the desire body upon reaching the astral plane. This is one of the very good reasons why the really honest teachers of the "Ancient Wisdom" warned their followers to live in a state of detachment in all their acts, so that the desire body would not become too impressed.

Some of the ancient Egyptians and Hindus knew well that the desire body was carried right along into the astral, but they also believed that the desire body would last only as long as the physical body did not fall into dust; and as many of the immensely wealthy and powerful heads of those ancient civilizations indulged greatly in satisfactions of the body and believed that they could go on enjoying such satisfactions also on the astral plane under certain conditions, their ingenious minds set about concocting a drug with which they could embalm the physical body and keep it intact for many thousands of years. That is why, also, all the tombs of the great kings and pharaohs were sealed and a curse put upon those who opened them.

While this was the attitude of the Egyptians and many other ancient races of people, the Hindus held the opposite belief. They learned to destroy the physical body as quickly as possible after the Self separated from it, fearing that if they did not, they would become earthbound and have to suffer just as they had in the physical body from the woes of the flesh. So the Hindus cremated their dead believing it would cause the end also of the desire body on the astral. Then they believed that the Monad, or Life-spark, having no attachments left in it, would automatically gravitate speedily to a Nirvanic paradise, or become *One* with the Absolute.

Fortunately, they taught the art of *detachment*. I say "fortunately" because neither destroying nor preserving the physical body makes much effect on the desire body. No, the only hope for man is to train the desire body while still in the physical world. If he does not, he will find it extremely more difficult to do so on any of the astral planes. And if you want quick and continued returns to the Earth body, just fail to train the desire body!

The earliest of man's civilizations on Earth fell into the dust for the same reason as all the others that followed—and the same will happen to yours of the present. That reason is the

forgetting of the Great Spirit and the becoming lost in the bewildering jungle of desire, of self-satisfaction. Believe me, friends, the nations of your world are even now tottering on the brink of disaster—the kind which swept Atlantis and Mu under the sea and drove a hundred million people down out of the great Himalayan civilization of Yu, after killing over eighty million in a great earthquake and the most terrifying snowstorm ever to hit that part of the world. Even today, in the section of those mountains where this beautiful civilization once existed, great blizzards almost constantly rage.

Why do both the Indians and the Chinese consider the Himalayan mountains as sacred? Only because they know it to be their home, even though to the majority of the people of both these nations, the real truths concerning Yu have long been lost in myth and antiquity.

Many vast and wonderful civilizations have come and gone since the days of Yu. Many of these met with sudden and extremely violent ends. In fact, the entire globe has been racked and churned from end to end, wiping man off the Earth on five separate occasions, and destroying most of the plant and animal life as well. But, while form may be changed, matter out of which form is made cannot be annihilated as long as there is the life force in existence. I believe, however, that it is an observable fact in your present scientific age that, while an entire species may appear to have been destroyed, it will return again in a new and a more superior body for waging war against whatever it was that caused destruction to its original body. This is what is termed “conforming to environment.”

CREATION

Yada di Shi'ite:

The space you now see and seem to feel to be outside yourself was once a black void that stretched out into all, an endless eternity. There was neither wind nor elements of any kind whatsoever. All was in utter quiescence, of a kind which no human can even faintly comprehend. And yet, within that incomprehensible void there was a vast world of life and ceaseless activity that far surpassed in beauty and grandeur anything Earth-people have ever known. Let me pause here and now to tell you that you people of Earth will *know* of this world again in the great distant future of time; you will all *come home*.

This world I speak of is Man's True Consciousness. It needed no external light, for it was a light unto itself. The same goes for sound, and for all things you know of now in your physical world. If this were not so, where then do you think all that you now have and love could have come from? We do not ask this question—we state it. All was Consciousness, but naught was suffering with the illusion of an outward consciousness. To give you a comparison: think of your nightly dream world. This was and is the Etheric World; or, if you are of the Christian orthodox belief, you may say it was the God Mind we were existing in. Words, however, are quite useless to describe it.

When we use the term "dream" we do so for the sake of the beginner or neophyte. This gives him a clearer understanding than were we to use "conscious meditation," which is much nearer the true state, and, while only partly grasped by the Initiate, its true nature is fully known and consciously realized by the Master or Adept. This is the state of consciousness which the other members of the "Inner Circle" have referred to as *non-directional motion*, or *free motion in space*; this is the state where mind loses its consciousness of being the *observer of a thing* and becomes *the thing* it was observing.

In my opinion, however, such a condition is an illusion. Nevertheless, it is the Divine illusion suffered only by the Gods. Mind

cannot lose its own identity completely; otherwise it would fall into complete and absolute oblivion. It loses, in this case, its sense awareness of its position as observer only; otherwise it would not be able to bring back any conscious recollection of the experienced sensation of having become that which it had observed and merged with.

Speaking thus, for one to assume that the mind is not always actively conscious of being itself is, in my opinion, pure folly. Man on earth has come to that erroneous conclusion simply because of being locked up in the chemical world. He had, for the larger part, lost his ability to see and comprehend beyond his three dimensional state of awareness.

This is man's paramount illusion. He has entered the physical body; he has taken unto himself form, and hence has fallen into the hypnotic belief that the form or body is he. The sin, or evil, of life on any plane is not in the act of the spirit in making form and substance and entering therein, but in the spirit's willing desire to sink itself so deep into the form that it loses all consciousness of *Itself*.

Now, this was what the Over-Lords discovered the High Archangels of the Low Etheric were secretly working to do, and thereupon sent a messenger to the Low Etheric, forbidding the High Archangels to go further with their experiment in lowering the vibratory rate of their world, warning them that such an act would automatically throw everyone who entered into the Low Etheric into an entirely new dimension of thought which would eventually cause him untold misery. It would blind him for eons of time to his true nature. It would blot out all knowledge of his true identity. In other words, it would drive him out of what your Bible calls his "Garden of Eden," and he would become completely lost in the jungles of a furious world of desire over which he would have no control.

"Eat not of this Tree of Knowledge," warned the Over-Lords of the High Etheric World, "for on the day that you do, you shall die."

The High Archangels argued that they knew well the chances they were taking but that they had agreed upon certain methods

and devised ways of returning to their world if things did not go well. "Besides all that, we are Creators in our own right, and our right is to create things after our own way and fashion. . . ."

"But this thing you do will bring misery to the endless millions who not only now enter into your plane, but all those who have yet to come into the Lower Etheric. And that is not all, for though you may think you can discover or make a path back, we solemnly warn you that those who get back shall stay but a very short time, and even of that time they shall have no memory or knowledge, but will have to go on elsewhere—some for countless centuries—and when they return again to the Low Etheric, it will mean their almost immediate return to the new low vibration you are planning to create."

As kindly as this warning was given, the Over-Lords of the High Etheric knew that it would fall on deaf ears and that the High Archangels would rebel against all power and authority, and that there was nothing to do but to give in to them. The Over-Lords knew also that the High Archangels had not yet discovered the method of changing inner motion to outer motion, but that they eventually would. There was no doubt in the minds of the Over-Lords—so, after considerable thought on the matter, they decided not only to offer no further resistance to the plans of the High Archangels, but to take on the task of creating the new vibratory world for them.

This decision on the part of the Over-Lords may seem to some to be both inconsistent and wantonly cruel in the light of their warning against such an act. The logic of their decision will be seen, however, when it is learned that they reasoned thusly: the greatest impulse of mind, whether Lord, angel or man, is the *creative* one. And for a block to be put before this impulse is not either to kill it or deter it in any manner. In fact, all blocks to this force only strengthen it. And, too, had the High Archangels not felt something lacking in themselves, they would never have been able to even think of such a thing as a lower vibration than the one they were in.

All desire must, sooner or later, be met with; once created in thought it must be projected and clothed with sensory material, so that the creator of the object may make use of that which he has

created. The greater the desire, the more substantial the projection. Too, the lower the plane the creator abides in, the more difficult it becomes to project and clothe the thought desire in sensory substance, but when accomplished it becomes far more concrete not only to him, but to all others who come under the influence of his thought waves, until after a time it is set aside or what you call forgotten by its creator, and seems to take on characteristics of its own, lending the impression that it is something in and of itself.

There is a generally upheld law that one plane of consciousness shall not actively interfere into the desired doings of another plane of consciousness, whether it be higher or lower. Teaching and advice on any and all matters *can* be given; and here, too, enters in another law: that once a *true* creative desire is set into motion by one on a lower plane, someone on the plane above his must aid and abet him to the best of his ability to bring that which is desired into manifestation. This must be done, even though the one in the higher state of consciousness knows (through past experiences of his own) that the thing desired may cause its originator a great deal of suffering. Man can learn only by experience. He *must* have it to grow.

So it was that the Over-Lords were only abiding by a law they themselves had originated when they decided to aid the High Archangels in creating the new world they so desired.

Let us now name the forces or ingredients that were used to shape the mold or pattern in the black void of the Outer World by the Over-Lords of the High Etheric. First and foremost—*need*. Need for what? For more knowledge for man, a further awakening of consciousness. This cannot be brought about except by excitation of the Life Impulse.

Second, *desire*—desire of the most furious, intense nature. The things desired—heat, cold, sound, light.

The great secret the Over-Lords held—and knew the High Archangels had as yet no inkling of it—was the Great Void. The Over-Lords had known of the existence of this vast field of black nothingness for what you would term as endless eons of time. What its true nature was, or what it could be used for, they did

not know. It had been discovered by the same method that advanced students of metaphysics and yoga philosophy use to discover the Inner World of man—*meditation*.

The High Archangels used a form of meditation, but it was more a deepseated concentration than true meditation, and was used principally to carry them from one plane to another. They also knew of the forces called *heat* and *cold*, and how to use them on all the many inner planes, but they knew nothing of the type of meditation known to the Over-Lords, nor of how to project and direct these forces outside of the inner planes.

The making of the new plane of thought was of a grave and serious nature. How grave and serious only the Over-Lords knew. For one thing, they were not at all sure of the outcome, or whether or not they could hold under full control the substance and forces that would be used to construct the new world of Thought once they were unleashed.

So, a great band of Over-Lords, numbering in the tens of thousands, descended into the Low Etheric and held counsel with a vast throng of High Archangels, also numbering in the tens of thousands. The Over-Lords explained the situation in full to the High Archangels, and disclosed their secret knowledge of the Black Void. At the same time they refrained from telling them how, through the true art of meditation, they had discovered such a state or condition as the Black Void. Of course, the Archangels, like physical man today, wanted to know how something existed outside of themselves. Today the question is similar; you ask, "If there is an end to what I call space, what is outside of the space?"

Pause here for a moment and reflect on these two questions—those of the Angels, asked endless millions of years ago, and your own of the present—and then recall all that has been said in these pages up to this point. Is it not now quite clear to you that neither space, nor time, nor anything else, has any true existence in or of itself, but all are merely productions and constructions of mind stuff? The Black Void was no more a condition or thing *in itself* than was any other state of consciousness and the Over-Lords were well aware of this. They knew, too, that as black and empty as the Void was, it was not a useless condition or a mistake or

“sport” of Life. Their great knowledge told them that a condition may remain without seeming worth for billions of years and then suddenly come into its own; and its own may transcend in beauty and value all else that seemed so brilliant before.

The condition called the Black Void was not to be explained, the Over-Lords said—it was to be experienced. “But the time is not yet for you; and if you insist on this new creation, as we know you do, the time shall come, and soon, when you shall enter into it and experience it. But when that time comes, it shall not be as it is now; for in your present state you would not comprehend it and it would therefore bring chaos and madness to your world. Have faith in us and we shall build your desired creation.”

With that, the meeting was ended, and the Over-Lords withdrew again to their high mental state to begin the creation of what you now know as the physical-chemical world.

After spending much time (not as you know time) in deep prayer, they then prepared themselves for a great ritual, half of which they held in secret, and the last half they called upon the whole vast population to lend their strength and energy to. Mantrams were said in perfect harmony and unison, uttered by millions upon millions of voices, starting in a low whisper and working up to a devastating crescendo, and fading back to a whisper. The great holy words to these mantrams we cannot give you, for the simple reason that we do not know them, but we have been told that a few of your greatest secret Orders are and have been in possession of them for thousands of years.

We may tell you also that certain of these mantrams are the “Golden Keys” that man finally acquires after he has completed his rounds of physical experiences both in the chemical world and on the many planes of the astral. These Keys alone will once more open the door to the High Etheric. It is also taught that certain individuals can, if they so wish, attain such a state of truth-awareness that it will negate much of their karma, thereby reducing the need the Ego may find in itself for returning to the chemical world. *This knowledge must be gained while still in the physical world.*

When the great Ritual had been brought to a close the vast

angelic host of the High Etheric, who had not yet attained the Over-Lord state of consciousness, were dismissed and asked to go about their living in constant prayer for the success of the efforts of the coming project of the Over-Lords. Then the Over-Lords formed a giant circle, tens of thousands taking a seated posture, shoulder to shoulder. In the center of that vast wheel, one of the most advanced among them was chosen to sit. His position was the representation of the Eternal All.

When all was in readiness, the command came from the Center of the Wheel that they should start chanting the Great Holy Mantrams and none were to stop until they felt themselves slipping from their awareness sense of the High Etheric. At the first uttered word of the chant, they were to begin to meditate—not upon the Black Void, but upon the two force energies called *heat* and *cold*. They were to picture these two forces running alternately from themselves in tremendous torrents; the Mantrams would of themselves bring in the conscious awareness of the Black Void.

The law of the Great Ritual was that the Over-Lord representing the Eternal All was to utter no sound but was to go into profound meditation and enter the Black Void ahead of all the others in the Wheel, and on attaining it, he must, while holding on to his awareness of self, send back parts of his consciousness in what you call “the silver cord” form. His consciousness had to fashion tens of thousands of these cords so as to make a complete hook-up or unbroken net with each of the little sparks of consciousness that went to make up the Wheel in the Etheric, so that he would know by the impulse that ran along the cord when each and every one of these little centers of conscious awareness had joined him in the Black Void. When all had made the transition, the Holy Wheel would be formed completely on both planes—the Higher to draw energies from the lower. In this manner they could both project and guide intelligently the energies called *heat* and *cold*.

As we said before, this was an entirely new experiment and the Over-Lords watched with what may be termed bated breath while they struggled to keep the forces under strict control. Suddenly the two energies rushed with tremendous speed and force into one another. For the barest tick of time nothing happened. The next *lightning*, the brilliance being of appalling magnitude and

intensity, lighting up the Black Void for billions of miles—the light being a beautiful opalescent green. Then the light streaked back to its center of origin and another tick of time passed in blackness while the Over-Lords watched with growing interest the violent churning of the heat and cold energies. Then the whole Black Void seemed to shudder and rock in convulsive waves of what you call noise as these two elements battled one another for supremacy of the Black Void, only to have the brilliant green light drive them farther and farther apart. At the same time, the terrific vibrating waves of sound created an ever-widening magnetic field that drove the heat and cold waves together at tremendous speeds; and the meeting and resultant exploding of these two energies, oxygen and hydrogen, which acted as a conductor for the flashes of light you call electricity.

By combining their forces they formed a vast cloud of mist. The first form of electricity was of the static or friction kind created by the tremendous vibratory motion of the heat and cold waves when they attempted to combine. The waves of flashes of electricity traveling on the sound waves and being attracted to the oxygen-hydrogen atoms would engulf and absorb them by penetrating their outer electronic shell and exploding the nucleus.

(Actually, *one atom of matter never strikes another atom*, but on approaching one another, the heavier of the two disrupts violently the magnetic field between the electrons and the nucleus, and the nucleus of the lighter body explodes long before the nucleus of the heavier body can touch it. Too, the new energy-wave formed by the instant regrouping of the exploded atom may fuse with the atom that caused it to explode, or one may attract to itself one or more of the electrons from the orbit of the other; but in either case, a new matter or energy wave is produced.)

Out of the vast field of chaotic energy, sound vibration had reached such a pitch of motion that had the planetary system existed then as they are now, it could have shattered them all back into *novas*. However, under the then existing conditions, it became an atom-smasher of devastating strength and proportion, releasing many new energies—the most important of which was what you now call *radiant energy*. With crushing blows of intermittent sound waves, monstrous vacuum tubes, or pockets, formed

between the blows, sucking into their black depths vast energy clouds. Then high speed sound-waves rolled in after them crushing the electronic shells and exploding the kernel or nucleus.

(In smashing the atom, the electrons are jarred loose from their orbits, and they go shooting off into space; but their freedom is short-lived—in fact, almost negligible, due to the many attracting forces around them. The stripping of the shell from the atom leaves it open for the force of sound to play against it till it raises the vibratory speed far beyond that natural to it. This abnormal speed creates frictional heat of the most intense kind causing the nucleus to disintegrate in a blaze of its own life forces—radiant energy.)

When the sound waves rolled back out of the mouths of these giant vacuum tubes, radiation particles used the waves of motion as a vehicle, thus escaping the tubes. The tubes being formed in a spiral, or bore shape—or, better yet, like the spiral formation of a cyclone cloud, sound waves rushed out in spiral waves, creating a spiral-like vortex in the chaotic darkness. These wheeling fields of motion created by sound waves, while strong enough to attract to themselves radiant energy particles, could not, in the beginning, attract and hold other particles. Instead, these passed through the spiral lines as if they did not exist; but as the stresses were filled in they became vast fields of flaming energy, their weight began to tell on other bodies around them, and all lighter bodies within their tremendous field of attraction were swallowed up in pulsating gulps, and with crushing blows, the essence of their energy was crushed out of them and their shells spewed out into space.

All substance, being born from the Great Cosmic Mind, or “Wheel,” has the likes or dislikes natural to that Mind. This is true also of the seeming individual minds of man. My purpose in pointing out this particular idea is to give you a clearer understanding in respect to the action called *natural selectivity*, and affinity, that takes place in your chemical world. This is *the* Thing of the thing, or what our mutual friend and helper, Meade Layne, calls the “ding and sich.” It is a mode of consciousness of its Creator. While this law cannot be changed in its entirety, it is—like all else—subject to change by modification. Were it not for the cushion called modification, all things would be subject to

sudden and drastic changes and your earth-life would be a far different thing than it is. So, you see, if you feel you have nothing else to thank the God for, you may thank Him every day of your life for the Law of Modification.

Because it would take many large volumes to explain in detail the over-all activity that went on in the construction of the Universe and because in these writings we hope to deal with more than subject, we will have to forego whatever pleasures there may be in pursuit of endless technicalities.

We will go on with the work by making the simple statement that all planets, or what you now know as heavenly bodies, of whatever kind, were formed or came into being by the *law of selectivity* and *repulsion* that one chemical has for another, and much of the activity of the entire Cosmos had to do with the size and weight of one body over another and its directional motion and vibratory rate and its distance in relation to other bodies.

A great many of the suns are millions of years older (as you record time) than the Earth and Moon and like bodies, but none of the planets were born out of the suns by some cataclysmic eruption of birth, caused by giant planets roaring into one of the suns that were many times larger than the Earth's sun—the planets taking their substance from matter rejected by the suns through the force of repulsion—the substance being caught up in vortexes created by an entirely different tone or sound vibration.

As these planetary bodies grew they became caldrons of intense heat, the tremendous heat acting as a sterilizing agent to keep the growing bodies from being over-run by the billions upon billions of etheric germ lives that swarmed in interstellar space. As these planets started to cool, sulphuric gas clouds many thousands of miles deep formed around them, blocking off the intense heat rays of the sun, which were far more penetrating, due to the complete lack of the auric envelope that you now call "ether" around them. This auric envelope could not form until the Earth and other planetary bodies had become more compact and solidified. When a body is set into free motion in what you call *space*, it will create a pressure force around it equal to its own aggregated mass, and when two or more such bodies are set into such mo-

tion, they will affect one another according to their mass weight and field of proximity. However, in regard to heavenly bodies, there are other forces of endless variety to consider: their chemical content, their size and speed of rotation, their fields of repulsion and attraction. But there are endless books on astronomy of good authority. We will merely touch on the subject from time to time as these writings go on.

But one more thing before we close this particular chapter; your comets run into the hundreds of thousands and are the generators and sowers of cosmic pollen, breaking down and creating and scattering new and virile energy throughout the vast void. Despite their tremendous size, most of them are of relatively light structure. Were they of heavy and solidified matter like the earth or other planets, their great speed would create such friction to be brought to bear upon them as to burn them up or explode them before they had travelled a thousand miles from their point of origin.

The work of these "cosmic bees" is vast in scope for they not only take planetary debris and convert it back into useable energy, but they rush so close to the suns as to sometimes pass right through the corona and steal great quantities of heat energy to supply other bodies whose position is too remote from any of the suns to get direct heating.

While comets steal vast amounts of energy from the suns, the suns are constantly being supplied with new more or less solidified matter. Vast clouds of this matter, numbering into the millions of miles, come pouring out from a void that is far greater in mileage than the distance from your earth to your most distant star. This matter is converted into radiant energy by the suns. The dark spots or fields seen in your sun are the giant tubes through which the electrons of the smashed atom are driven out by the force of the exploding nuclei. They are then driven on out into space by the continual pressure of light force. It is in these vast fields of matter that comets are formed, the building of them taking place by whirling lines of magnetism.

The larger and denser becomes the mass, the greater the pressure of light and sound waves brought to bear on it, and if there

are no other bodies within sufficient radius to offer it an equal resistant force, it will break free of its birthplace and roar off to find its orbit among bodies that are strong enough to create a more or less constant field of attraction for it.

Regardless of what your present mathematics attempts to show, no force is a constant. For instance, certain existing conditions may take a sudden change and cause a field of attraction to become a field of repulsion. While light is probably the most dependable, as far as its speed goes, its action can be modified by refraction or complete blockage, and while such changes do not affect the light or its speed, it might just as well, for it either nullifies or causes such radical changes in the bodies it is playing on that it becomes no longer a constant. In other words, a thing in itself is never a constant but finds its constancy in its work. This too is true of man. As long as man acts, he lives; and in any minute he fails to act, he is dead. In other words, the force of his action that he may have been expending on any one given thing has been cut off. However, neither man or "things" can achieve the state of complete inactivity on any plane of consciousness, no matter how advanced the state. The so-called cycle of quiescence is no less a cycle of activity. The teachings that man or worlds enter into a state of rest, or no motion, or nothingness, and then back into what you term a *somethingness*, while harmless to those who desire to listen to it, is not entirely a true doctrine.

The untrained are staggered over the immensity of space, not knowing that the immensity of space is the immensity of the Universal Mind, and immensity of the Universal Mind is the immensity of The Self.

Your scientists wish to know if their belief that your universe is expanding is true; we can assure you it *is*, for the simple reason that man's consciousness is expanding.

We do not like to repeat ourselves, but we often find it necessary to say the same things though in different ways. A little earlier it was stated that you have only two really dependable sources of knowledge in your physical world—namely, science and philosophy. If either of these lights fails or becomes obscure your civilization will crumble in the dust as all other great civilizations

have done before you. As exact and delicate as your scientific instruments may be, we wish you to know that the minds that designed and made them are far superior in every way to those instruments. Therefore, we may safely assert that the most accurate instrument man may devise will not do more than register *certain aspects* of any given phenomena that may be taking place at the particular moment in your physical chemical world; but as to the acceptability of the truths of the seemingly existing phenomena, the mind alone can and must decide that. All that physical instruments can ever do is to register motion, never the truth of the motion.



MAHARAJA NATCHA TRAMALAKI

The story concerning this man is that he was of an English mother and an Indian father. He was born in 1848 in Dacca, Bengal Province. His family was extremely wealthy and owned a large estate just outside of Bombay. His father desired that he become a medical man and sent him to medical college at Oxford. But he was by nature a poet and philosopher and so after receiving his final degree in medicine to please his father, he suddenly disappeared. The story is that he spent about ten years traveling in the remotest regions of the world and studying as many of the religious and philosophical beliefs of man as he could lay his hands to. In 1915 he finally came back to his home in Bombay where he died confessing he had found no answer to life that could give him peace of mind; that all questions simply posed more questions and that all answers were simply personal opinions that said nothing. He now says the only answer to life as a whole is to question nothing—just BE, facing all situations with as much detachment as one can muster.

CREATION ♪ ♪ (continued)

The Maharajah Natcha Tramalaki:

When a vast section of the Black Void had been filled in with all manner and types of heavenly bodies, word was sent to the Archangels of the Lower Etheric that their new plane of consciousness was ready to be experienced.

A vast and mighty host of Archangels were then initiated into a most holy Order, which was to be a deeply secretive group calling themselves *Yah-Sue*, which means "Believers in the Holy Illusion." As greatly advanced as were these Angelic Beings in mental awareness they had not the wisdom and knowledge of the Over-Lord state of consciousness and therefore could not understand the method of meditation that would take them into the Black Void.

So a great rite was held and explanations were made with respect to the new worlds and the probable conditions to be found on them and the possible changes that might be made as time went on; and also how to escape from these bodies back to their original state when and if existing conditions did not prove favorable.

With these instructions given, the Over-Lords caused a great sleep to fall upon the Angelic Host saying unto them, "Let there be light! Awaken, oh my brothers, from your profound world of Inner Consciousness! Let the light of the Outer Awareness now prevail upon you! And let this light be divided from the Inner Consciousness!"

When the High Archangels entered the new mental state called the Black Void, they were not at all shocked or confused at the glorious sight that confronted them, for they were under the guiding control of the minds of the Over-Lords—who, eons of time later in man's history, were referred to by certain occult schools as the Group Spirit that governed man's activity on the Earth Plane until he, man, had acquired sufficient earth experience to be given his freedom to work on his own initiative. Of the *Group Spirit* we will talk at greater length in later pages.

Orders were given to the great Angelic Hosts to go and investigate the great fiery bodies that seemed to roar through the inky blackness of the Void, at appalling rates of speed. One of the first things to hold at attention of the High Archangels was the strange fact that motion had taken on new properties. Not only did the substance of these flaming bodies seem to be something in themselves and entirely apart from them but they seemed to move about quite independently of the other bodies around them; and when the Archangels entered these flaming bodies they discovered their consciousness did not blend with the substance but remained quite separate from it and still moved around it. The High Archangels spent what would be the equivalent of many millions of years investigating these bodies as they went through their endless states of change. All conditions of change were duly recorded and reports sent back to the Over-Lords, where—in the course of time—they have been handed back to man as he himself advanced and grew in brain and mind.

As some of these flaming gaseous bodies became more or less solidified, the High Archangels noted that the substances of which they were composed moved less and less violently. It seemed to them that motion was congealing and they found it more and more difficult to handle the substance. At first they believed this peculiar condition was due to the substance being of a yet lighter matter than their own bodies. Finally they came to realize it was just the reverse; their own bodies were at fault; whereupon the High Archangels withdrew their consciousness from their new worlds and held counsel among themselves, with the Over-Lords intervening occasionally, as to what best to do to overcome this new condition for it was considered useless to go further with their investigation of these bodies unless some means was devised to make direct contact with it. That, then, was their desperate need—direct contact.

Now, let us stop here for a moment and endeavor to explain what might appear to one not trained in metaphysics a strange thing—our use of the term “bodies” in regard to the High Archangels. In all states of awareness of an individual the impulse known as *consciousness* always has a body to travel in; and as for that, so must all things have a body to travel in or on, but—and this is very important to know—neither the consciousness of an

individual nor a so-called "thing" need know or be at all aware of its body, or of possessing a body. A form or shape or body is merely a field of expanded conscious awareness; and these fields of awareness are best suited for the work or experiences that may lie ahead of the consciousness that built it or them. Mind builds and "destroys" according to its particular need of the moment and it is not always what you call consciously aware of its action.

Let us bring this thought down to your physical world for more clarity: your heart beats and all your internal organs work night and day without conscious prompting. Your entire body is going through constant and rapid changes without your conscious assistance. This is what is known as *sub-conscious* activity, but—believe me—"subconscious" is a misnomer, for the consciousness does know its every minute move; it merely does not impart its knowledge to the particular vehicle it is operating upon at the time. Force never says, "I am *going* to move a body," but it moves the body and leaves that body to use its (the force's) energy for its particular needs, and a body that has been so acted upon may find endless implications from the manner alone by which the force moved it. The purpose of my telling you all this is not to leave you wandering around in the dark in regard to the Consciousness and a body and their relations to one another.

The Over-Lords spoke to the assembly of High Archangels, and said, "Oh, our Brothers of the New Light, the difficulty that you are now faced with lies not in your new world but in *yourselves*, and henceforth if you are to advance and grow in your new world, this you will find to be a truth well worth pursuing. Here-tofore, while you have been in possession of what are known as "forms" or "bodies," you have not been aware of them as being something apart or separate from yourself; but now, and due to the necessity of the occasion, we command you to be aware of these bodies." With that the Over-Lords uttered a holy mantram in deep and resonant tones that caused the Archangels to feel as though a great and beautiful and vibrant light had passed over them.

"And now, before you depart again to your new worlds we tell you this: the bodies you are now conscious of are good only for your present needs; the substances of which the new worlds are

made are subject to rapid and endless change. These changes will not conform to you so if you hope to live in harmony with this new world, *you* must conform to it and all its changes; otherwise you shall perish from it."

The first physical bodies the Archangels used or came with to the earth plane was enormous, ranging from forty to fifty feet in height and of mighty strength and they knew naught of fear. But the earth was barren as yet of any kind of growth and was constantly being rocked and split asunder by devastating earth shocks and frightful winds of intense heat and cold; now that their bodies were of the same vibratory rate as that of the Earth, they needed substance of the same vibration to sustain it and this could not be found anywhere; and in consequence of all this, they soon perished or gave up their physical bodies. But instead of entering back into the Low Etheric and regaining their state as Archangels, they entered a state of consciousness which we shall call the Low Astral.

These first experimenters of your world had had their Earth experiences and had failed to conform with the then existing conditions of the Earth—the Astral being the only open door of freedom for them from the intolerable conditions of the elements of the Earth. Here they could stand by, as it were, and be quite aware of all that went on on the Earth but could not physically enter into its activity for some time to come.

Then for millions of years more the Earth was deluged and flooded from end to end with scalding rains, red rains in some parts of the Earth and black rains—the kind which you seem to think phenomenal today. The why of them your present-day scientists almost answered when they said it was due to dust particles. But the rising of the dust was not of recent times but long years before the floods came there were cycles running into the thousands of years of utter dryness that split and powdered the rocky surface of the Earth, and scorching winds of hundreds miles an hour swept the Earth carrying trillions of tons of rock dust thousands of miles out into space.

After the great deluge there followed an almost equal period of continual sunshine in which the Sun pulled almost all the surface water from the Earth. The Earth's atmosphere being much

more rarefied at that time, its surface matter gave less resistance to the pulling action of the Sun and in consequence trillions of tons of water particles were pulled thousands of miles out beyond the Earth's atmosphere where it ran into and was held by a vast cold band, where it rapidly formed a globe of ice around the Earth.

On first thought, one would suppose such a condition would shut off the rays of the Sun and cause the Earth to freeze; but the reverse was the case. It did soften the heat radiation of the Sun but such to come for the first time on the Earth, and if the fierce action of the Sun's rays on the Earth's surface had continued, the coming plant life could not have survived its first Earth experience any better than the Archangels or Man.

The great ice barrier also kept the savage winds that roared out of interstellar space from getting through to the Earth. The Earth's atmosphere became somewhat hot and the humidity was heavy and dense. The great winds that had swept vast quantities of earth particles into the air to be treated by life-giving ultra violet rays of the Sun, had long been back on the Earth, brought by water particles; and though the Sun had taken most of the water off the Earth's surface to form the ice-barrier in the sky, it had left great lakes of it, so that when the ice-barrier blocked off the great winds from the Earth, these lakes of water became practically motionless. Then great swarms of what your friend, The Helper, referred to as "etheric" germ life—but which I shall call by a name you may better understand as *vitic globules*—settled on the nearly motionless surface of these lakes. These minute points of light are intelligent life forces sent out by the Over-Lords from the High Etheric, and their work was to create or duplicate the scenic beauty of the Low Etheric, so that when man or the High Archangels made their second attempt to colonize the Earth they would feel more at home.

These little creatures I sometimes like to refer to as etheric eggs, for as they came to rest on the surface of the waters, they went to work on the then existing chemicals or dead matter on the water and formed what you call a scum on the surface, thus forming a sufficiently strong physical structure for the next step—which was accomplished by the slow evaporation of water. As the waters were absorbed into the humid air, great quantities of this surface

scum were left on dry land where it started to turn acid and ferment very rapidly.

All changes in matter are brought about by the force of the Cosmic Mind playing upon what you call raw or dead forces called chemicals; or, in other words, a positive force working in a *negative* field, rearranging the electronic fields of the raw matter so as to form a variety of chemical compositions. The purpose of creating a vast variety of chemical compositions was to form a positive-negative field that consisted of an endless variety of motion or different rates of vibration. Some of these rates of vibration differed from one another by infinitesimal fractions, and others were of such great speeds they ran out of the field of what you call solids and entered the field you call liquids and gases. Of course, great portions of the vibrations called liquids and gases had slowed down eons before and formed solids. That is, their rates of vibration had slowed down to the point that would be best suited for its coming inhabitants.

Then another change was made in the positive-negative fields of matter. The vitic globules or pinpoints of energy all carry their own particular rate of vibratory motion to their own in order to enter into it and endow it with their life energy. The beginning of this act of impregnating of matter with life energy is not a difficult one for these little beings. In fact, the act is quite a mechanical one, for they are automatically attracted to the chemicals best suited to their purpose by the magnetic field of attraction of that chemical.

The affinity that one kind of chemical has for a particular life force is brought about by the rate of motion of the electronic field of the atoms natural to that particular chemical. If it is of a higher rate than the magnetic field of the life force approaching it, it will automatically reject or repulse it; but if it is a mere fraction lower, the life force will rush into it at a terrific rate of speed. This blending of the "spiritual" forces with the chemical atom causes great excitation, exhilarating the chemical atom and expanding its magnetic field, causing it to pull towards itself all other chemical atoms in harmony with it and the characteristics of shape and form imbued in the particular life force, and rejecting all which is not. It continues this activity until it forms a physical seed or egg.

In mystical terms, we may refer to the seed or egg as a subjective thought or idea awaiting the proper moment to become an objective manifestation called out of the invisible into the visible by the commanding rays of the sun, which is the light of Wisdom in your chemical world to all plant life and in some measure to man also.

As long as the manifestation idea lives in harmony with the other ideas around it and conforms to the force that brought it into the physical world, it will thrive and grow strong; but the moment it ceases to do so, it will in that moment perish, or lose its physical vehicle and return to the world of the subjective. This, however, does not mean that it will lose its life force. The life force can never be lost, even though the Earth pass away and all physical matter throughout the length and breadth of space go with it, for none of it rightfully belongs to Life Force as an eternal something, but is merely a phase of it, one of the countless forms of its Self-expression.

Many schools of the occult show their lack of even good common sense when they openly state that they know the true number of years that makes a round or cycle of the birth and death of either man or the world of matter he lives in, or where the true essence of man originated. Even the greatest Adept or Avatar on Earth cannot vouchsafe this information, for once man attains that great advanced state of mind he would not under any circumstances allow this knowledge to pass his lips so that it would fall into a channel that would take it back to the ears of the untrained.

All that you shall ever read or hear in regard to man and the so-called mystic side of life, while very beautiful and extremely helpful towards placing you on your secret Path, *is by no means whatsoever the Secret Laws of Life*. Believe me, my friends, these Laws *cannot* and *never shall be given out*. Why? The answer is simple: You, yourself, as an individual must *seek* them. They are yours; they belong exclusively to *you*.

Let not this news make you disheartened, for I assure you that time *is not*; but in the course of that which is not, you shall know all the great and glorious Truth!

LANGUAGES AND MAN

The Maharajah Natcha Tramalaki:

The above title for this chapter falls very short if its intended use. The subject to be discussed is not a thing of itself but is made up of many parts, none of which can stand by itself as a nucleus. Here, too, we find that in languages, like all else in the physical-chemical world of man, there is no ultimate part. The reason for this somewhat disquieting condition becomes clear to one if that one's mind has not crystallized too firmly in the world of matter, or his supposed understanding of so-called matter.

You speak of cause and effect as though they were entities but again these abstract terms are made up of a multitude of parts, none of which can stand alone.

As for the *cause* of a thing—I do not feel (at least not in my present state) that man shall ever know what that is. As for that matter, we are as truly at a loss to properly comprehend what is called *effect*. So all that man sees is motion; and his observation of even this is dependent on his state of conscious awareness—which is in itself a mode of motion. Then, endless planes of consciousness are so interblended that when one truly becomes capable of seeing them as a single unit, he becomes incapable of seeing where one leaves off and the other begins. He merely observes *unity*; and when he is capable of seeing only one world at a time he is quite unable to comprehend a beginning or an end, but assumes both by what he terms “reasoning,” as continuity.

But now I suppose you are wondering what all the above has to do with the principal topic—languages. By itself, nothing; but as a particle that belongs to the Whole, everything. If what I have said is true, let us see how it works.

Before the physical world came into being, man, as you have been told in other pages, lived in what is called “Inner Consciousness,” and in that state of being he not only had no use for a language, but his method of conversing was not by

lip, as it is on the physical plane, but by what you today call telepathy. Telepathy, then, is man's natural language.

The spoken word is a form of telepathy. The thought is sent to the vocal cords and the vocal cords relay the thought by sound-waves. These sound-waves are intercepted by an individual acting as the receiver. The receiver must then be able to interpret the varied sound-waves in order to know what is said. If he cannot do this, the words thus sent him are as a foreign language to him. Of course, any sound that a person has not heard before can be considered as a language foreign to him.

Man has been on and off this physical globe now for well over a hundred and fifty million years and yet he has not seen fit to create a universal language for himself. He will do this in due course and when it has reached its full peak of accomplishment, many of his present understandings that he finds with himself as separate units will vanish and leave him that much freer and that much more advanced on his path of fulfillment.

We will pause here for a moment now to consider what I expressed at the beginning—that no one subject can be spoken of as a thing in itself, but only as a particle that belongs to a myriad of other particles that go to make up the Universal, the Whole. So, in speaking of *Language and Man*, we have, up to this point, brought to the fore many units—such as consciousness; conscious awareness; sound-waves; vocal cords; the individual as a receiver as well as a transmitter; the ability to interpret sound-waves; man's harmonious state of being through freedom from the barrier of language, and so on.

Man has, in one form or another, lived in every part of the earth, the duration of his existence depending on his ability to conform to his surrounding environment. After several Earth experiences, man lost his ability to converse by his inner consciousness method of telepathy, and in so doing, men became strangers to one another on the earth plane.

Merely to say that the spoken word developed out of simple sound forms to intricate and complicated ones, is to fail to understand the entire picture in regard to how Man had to change

his method of speech along with his body in order to conform with the physical world. As everything else around him used what is known as *sound* as one form of expression, he realized that he too would have to do so.

In forming vocal sounds that had meaning back of them, the first of these sounds were brought about by strong urges such as pain or rage or belching and sneezing. Later, the words were formed by the character of the sound and many changes were brought about in those first vocal sounds by the individuals using them. As man appeared on many parts of the Earth almost simultaneously, the words used were naturally formed in a different manner. Even though these words meant the same thing the tone quality, or inflections, caused them to sound strange in the ears of those in different parts of the world.

Let us take for example the sound produced by a sneeze. This sound has as many variations as there are people and it also has a character of its own according to what caused it and its intensity. Nevertheless, there will develop a certain pattern of sound that certain groups of people will accept to denote the act of sneezing. It may be something like this: "Ka-Choo!" This sound may be accepted by one group to mean the act of sneezing but perhaps for more simplicity the first vowel of the sound "Ka" may be the choice, while another group, hearing the sound for the first time, may perhaps hear it in this manner: "Chee-yow-ee!" Yet its complication or ease lay not in the word itself, but in how it was first heard, first taught, and the part of the world in which it originated.

Many words that man uses even today were taken from animal, bird and insect sounds; also sound created by wind and rain and thunder. All of these then evolved with man and the growth of his mental and physical self. It also must be remembered that man's physical structure has gone through many changes and this too has been a large factor in the evolution of the spoken word; much of his speech has been regulated by his religious beliefs. Words that one race of people spoke aloud, another group considered sacrilege to utter, using instead certain motions of the body and hands to express them. An outstanding example of this brevity of the spoken word in a race of peo-

ple, will be seen in the Polynesian or Hawaiians. In fact, wherever a race of people is short in the spoken word and long in what is called sign-language, the principal cause will be found to be of a religious nature.

Almost all of the islands in the vast expanses of the Pacific are the mountain tops of the once great continent, *Mu* or *Lemuria*. In the days of this continent all the principal cities were built in the lowlands or great prairies and were surrounded on all sides by mountains many times higher than any you now have above water level, and the climate was very tropical.

Mu was at a highly advanced state of civilization before great and devastating earthquake shocks, followed by the most terrifying rainstorms to hit the Earth since almost the beginning of the fifth return of man to Earth life. By that, I mean his fifth attempt to colonize the earth *en masse*. Of course, there were many great empires before Atlantis and Mu, but none that ever remotely resembled these two continents, for they covered nearly all the then livable portions of the Earth.

It has been written, and it is true, that the cataclysmic end of both Mu and Atlantis came about through the great greed of the few over the masses. The subsequent horror and suffering that spread upon the Earth was of such a hopeless nature that finally the tens of thousands of slaves began to realize the absolute futility of living longer in the physical body under the tyrannical rule of their masters. So they began to hold secret meetings in large and small groups, in which they called down the wrath of the Earth, Fire and Water Gods—not upon their masters alone, but upon themselves. They held these “black magic” rites even while toiling endless hours in chains and while the overseers laid the cruel lash to their naked bodies.

This praying for freedom through death by the slaves spread by word of mouth the length and breadth of Mu until it became a dominating obsession with them.

I do not think it necessary for me to elaborate to the informed on this subject on the effects of the outpouring of emotional energy on the ether by one person, but one so informed can better understand what takes place when millions of people send out their pent-up vibrations in this manner.

There is nothing supernatural about the working of this law, for it is like all else—it follows a natural pattern. Oddly enough, the only people on your earth today who do not seem to realize that there is *no* activity that can be relegated to the field of the supernatural are the so-called civilized peoples.

You ask about the supernormal? This is a term that can be used only in a relative sense or in a comparison to other states of consciousness, or states of so-called physical manifestations. It must also be classified as a “time-word” and an “environment word.” And yet another thing to consider is the fact that while an individual may far excel others of his time, it is seldom that his apparent show of genius goes beyond one or two specific subjects, while to others he may be even moronic.

The individual ego that builds a physical-chemical body has no other choice but to use that body to the best of his ability. Some who are far enough along the Path can with even a very badly-formed body do wonders, and there are others who make a seemingly miserable failure of their physical life who have perfect physical structures.

This is because the former know, through other Earth-lives, that *Mind is the Master*, and can therefore override all outer conditions that seem opposed to its growth; while the latter, not having brought over into its new physical experience the knowledge of its true powers, blames all outer activity for its failures, and falls into the habit of automatically responding to all outer stimuli without once stopping to consider that for every response it makes in answer to this outer consciousness, it is itself creating new chains of motion to which it will have to react. In time, this kind of action takes heavy toll upon the nervous system of the physical body, breaking it down and leaving the body defenseless against numerous kinds of disorders.

Though few realize it, man spends nearly eighty percent of his physical existence in subconscious activity and by so doing he brings about the kind of life he has in what he calls his conscious world, the physical-chemical world being merely a stratum of the subconscious.

DEATH AND REINCARNATION

The Maharajah Natcha Tramalaki:

Where the theory and teachings of what is called "reincarnation" originated seems to be a moot question among the students of this law. Some think they came from Asia, some from India, and still others believe they came from Persia during the life and teachings of Zoroaster, 307 B.C. There is some belief, also, that ancient Egypt was their source. This latter belief seems to have arisen from the fact that in the time of the Egyptian Pharaohs certain mystical rites were performed in one of the lower chambers of the Sphinx at Gizeh. During these rites the most advanced teacher of the secret Lodge received the last and highest initiation that could be conferred upon him.

I shall give you but a very brief outline of this initiation so that you may understand how and why some feel it to be the source and cause of the teachings of reincarnation, or re embodiment.

The one to take this initiation is placed upon a cross, the cross being the symbolic form of what you recognize today as the Roman numeral "X" or a numerical sign representing the ultimate, or infinity, or the end of a known dimension. To the initiate it also means the renouncing of the world of matter and the entering into what is called the fourth dimension of *time* (not time as understood by motion of three-dimensional matter).

After the initiate has been bound to the cross with leather or fiber thongs, he permits himself to fall into a deep cataleptic or deep trance state. While he is thus engaged, the other members of the Lodge form a half-circle and chant in mystical words and tones. These mantrams constitute a pleading to the gods of the etheric worlds to make clear the path for the initiate to the stars and other cosmic bodies where he is now intending to project his *ka* or psychic body.

This kind of projection is fraught with many dangers and there is always the likelihood that the *ka*, or psyche, may lose his awareness of his physical body. A form of disassociation may come upon him akin to what you call amnesia, and the energies of his physical body may play out before he can get back to it,

in which case he dies. This means that he has failed and must wait to come back in a new body as a baby. But should he be successful, he brings back with him a great amount of accurate knowledge concerning the nature and condition of the specified bodies in space which he has been sent to investigate. The time limit is three days. His findings are then compared with those of the many other initiates who have gone before him and if they compare favorably it is considered proven that he has actually been where he has been sent. In this case his return to the physical body represents reincarnating, or the returning to the world of flesh.

So now, my dear friends, you can see at least one way that it became possible for the teachings of reincarnation to have come to the student as originating in ancient Egypt. However, I wish to remind all students of this subject that the aforementioned kind of initiation by no means belonged solely to the ancient Egyptians. All races of man have had secret Orders from time immemorial and performed similar rituals. The Incas of Peru, the Aztecs, the Mayans, all performed ceremonies and rituals wherein psychic projection was practiced.

But projection is not a complete separation of the life from the physical body. Indeed, it is not a separation at all but merely an accentuated sense of expansion of the awareness. Death is a complete withdrawing of all conscious life forces and energies from the chemical body. The ego that once occupied that body cannot return to it, so it must stay in the astral world until it can build a new physical body. The nature of the individual, the length of time experienced in the body he or she has just quit, what the one's desires were, the extent of his or her education in respect to the inner laws of life—all these factors and many more go to govern the period of stay in the astral. Some remain out for only a nine-month period, others for from fifty to several thousand years. Those who stay out merely the nine-month period are, as a rule, those who died at birth or shortly thereafter. Those who stay out for great periods of time are ones far advanced in wisdom. These sometimes stay in the low astral to act as helpers and teachers, but, despite their desire to so unselfishly sacrifice themselves, they are not permitted to do this unless they go on to higher states for periodical times of rest.

Friends, it is not necessary that you *believe* in rebirth, for rebirth is like all else—if the law of it exists you will follow its pattern to the letter, regardless of what you may feel about it. And since each and every one of us will eventually come to know the truth of all things by personal experience, is it not foolish to try to foist our opinions on another?

Now let us turn for a moment to the *whys* and *wherefores* of reincarnation. Look around at the world you are living in. Study not only your fellowmen, but observe closely all forms of life. What do you see? You see little more than constant and ever-increasing turmoil, suffering, pain, greed, lust, hate. Now, as brutal as these words sound and as the actions of them are, they can yet be summed up under a single heading consisting of one word. That word is “striving.”

That word “strife” means action of an intense kind. On the face of it, those of you who are just beginning to come into what is called “the light,” find this picture of the world anything but a pleasant one. But try to remember that you too were once a “sleeper;” you did not see clearly. Being *in* the forest you could not see the trees. Now, however, you have come out into a clearing and are looking back and it has become painful for you to find so many of the trees blighted by various diseases and blasted and gnarled by fire, wind and rain.

With this new perspective of the forest, the novice may become overwhelmed with two conflicting emotions—the first being a sense of the hopelessness of it all, which gives him a terrifying feeling of frustration; and next, a fanatical craving to dive back into the distorted forest with axes, saws and dynamite to cut down and blast out each and every tree that he feels to be evil and ugly. Not being a forester, and therefore not qualified to determine what really constitutes a good tree, in his blind zeal he becomes a greater menace to the forest than all the strongest winds, the hottest fires and the greatest plagues a forest ever suffered in the course of its life and growth.

We suggest to all of you who are suddenly beset with this desire to nominate yourselves expert “foresters”—or world saviors—that before you permit your zeal to get out of hand, you make an intensive and extensive study of trees—or men. Seek

to know them individually and collectively; how and why they have appeared in a particular environment; the nature of their action; and, most important of all, to find out for yourself whether or not anything has not only a chance for survival after the form has been destroyed, but also if it in any manner existed before in a different dimension, at another time.

Friends, it is not only the right, but the duty of every individual to ascertain the truths of these things for himself and in his own way. No one has the least right to keep him from so doing. To you who find a "yes" to these things, please remember that to those who draw a negative finding on the same subject should be given every consideration that you may expect to receive on expounding yours.

We, mankind, are seekers of the light that will lead us out of the black jungle of materialism. We have been groping in this impenetrable blackness for eons of time with only a very few from time to time, actually finding the true Light, while the vast majority of those who claim to have seen the Light are to be likened to men who, being lost in the burning heat of the desert, believe that they see water when all they actually see is but a mirage.

The term "reincarnation" to most students and teachers alike means the return to the flesh body and therefore has to do with the three-dimensional world alone, but from our understanding of this law, its action encompasses all planes, and really means the returning to a plane of consciousness on which one has been functioning at a previous time—and a "plane of consciousness" merely means a state of *awareness* of the individual. If we comprehend this theory of reincarnation, I think we shall also understand how one can reincarnate without ever leaving the flesh body or the material world.

In your Christian Bible—to quote in part—your Master, the Christ, said, "Ye cannot enter the Kingdom of Heaven unless ye be born again." Now, "the Kingdom of Heaven" simply means *inner wisdom* of the occult laws of life, and to be "born" means "to come into." So it is the coming into the understanding of the Laws of Life.

To quote again along the same line, it is said, "It is as dif-

ficult for a rich man to enter the Kingdom of Heaven as it is for a camel to pass through the eye of a needle." Friends, this does not mean that because a person has acquired a fortune in material goods he is barred from also acquiring inner understanding but it does mean that if, in your effort to amass worldly possessions you do so to the exclusion of all else, you debar yourself from all learning of spiritual knowledge.

To speak again of wealth—once one has learned to master himself, it is a relatively simple problem to master all else. You shall then know that Mind controls all things and you need but ask and you shall receive. Strangely, however, when one does reach this stage in advanced control of himself and his material world, the type of work he must go through to acquire it conditions his sense of values to the extent that he sees quite clearly the foolishness of amassing material wealth. Knowing the law of supply and demand, he never asks for more than is *needed*.

Returning to the main body of our topic, I feel it advisable to state here and now that which all of us of the "Inner Circle" have stated in the past—and that is that Man is not body, but mind, and all forms and shapes are but mind substance manifesting out of the law of need and that this kind of action goes on upon all planes, without end.

It is thought by some schools that your physical-chemical world is the one world of illusion and deception, but we say to you that *all* worlds, *all* planes have their illusions and deceptivity; and it is well that this is so, for without it there could be no room for advancement. In fact, that which we call "life" and "consciousness" would be impossible. We take our illusions and form them into our *needed* realities, and as the belief in our needs change, we see again the lack of concreteness to that which we considered a necessary reality. In other words, just so long as a thing proves useful to us, it is a reality with a nature sufficiently concrete so that we would be but fools to argue with it. This is as true of the theory of reincarnation as it is of all else.

Please note that in the last statement I used the word "theory" instead of the word "law" which I used earlier in saying it makes no difference whether or not we believe a thing; if it is a *law* we shall follow its pattern to the letter. I should like to soften

that statement a bit by saying this: A theory is a preconceived idea about a thing; it is a kind of springboard off of which we plunge in the hope of finding a useable reality. A law is that which we find ourselves *consciously* working with.

While many of us may appear to be working under the law, we are not if we are not *aware* of our actions. It is this sense of awareness of our action that makes the difference between law and theory, or illusion and reality.

Friends, if we are to be actually free on our path of learning, we must endeavor to acknowledge to ourselves this truth, and keep it uppermost in our minds at all times—the fact that no one is infallible—from the most ignorant to the profoundest of scholars in academic subjects; from the layman to the greatest master in occult studies. So do not feel either afraid or ashamed to make mistakes. Sincerity should always be the keynote. Say what you feel, and feel what you say!

Simply because a teacher or founder of a belief asserts a thing to be true is no reason why you should go about asserting it, unless you have actually experienced or intuitively ascertained such to be the case by your own efforts.

There is a certain school of thought founded on the teachings of a Russian woman of remarkable talent and ability in the art of acquiring and writing about occult knowledge. Of course, she labored not alone, for as all who knew her personally will attest, the greater part of her work was given to her in one manner or another by her teachers, most of whom abide on many levels of consciousness beyond the physical one in which you live.

With all due respect not only to this blessed teacher and the advanced souls who aided her, but all of her sincere pupils and general followers, I yet find it necessary—as almost all of my honorable colleagues of the “Inner Circle” have done in the past—to restate that there are no such things as “astral shells,” or carcasses of the dead, floating around on the astral planes, as this teacher was supposed to have taught.

It is more than a little difficult for us to understand how one as highly mentally evolved as was this teacher could expound such a thought, and yet, despite the difficulties we may face in understanding another's belief we do not deny that one the right

to so believe and to so teach. Nevertheless, we of the "Inner Circle" say to you that in all of our studies on this particular subject, we have never encountered a form on any of the astral levels that could be properly termed an astral corpse or former body of a living soul.

Moreover, as far as we have been able to ascertain, there is no "second death"—at least, not of the kind in which a body is shed as is done on the Earth plane. To our knowledge, there is only one form of death that takes place on the astral levels, and it may well be considered the *true* death, for its kind of action seems to completely obliterate that almost mystical thing called the personality. This death takes place gradually as the individual's need becomes increasingly greater under the pressure of desire. This dying on the astral level is called "reincarnating on the physical plane"—or returning to the world of three-dimensional matter. But even in this death there is no leaving of a lifeless body or shell to drift about aimlessly on the astral planes for conscious entities on either side of the veil to come in contact with.

I could say to you that the laws of Nature would not permit such a thing to be but such a general statement about Nature and its laws would be misleading. For the truth is that no one of us, either in or out of the body, ever sees the *whole* of life at one time, but each of us is cognizant of fragments of its action, and as these fragments are themselves made up of even more fragmentary parts of an *X* quantity, we cannot logically ask you to sit and reason with us; for the art of reasoning is also but a fragmentary part of the action of the mind and brain and its action is entirely dependent on the nature of the individual. So, all that we can possibly do with one another is to express our thoughts in as concise a manner as we can, and leave whom ever we are conversing with to draw his own conclusions from them.

And so we say to you, as clearly and plainly as we know how to do, that what have been erroneously taken for corpses on the astral level are the thought-forms of the dead and the living—as those words are commonly understood. These thought-forms issue not only from the so-called wakeful states of awareness of human minds on both sides of the veil, but are manu-

factured and projected from the many levels of consciousness of the individual. And, as man is an inherent believer in good-and-evil, the results of his contact with his fellowman—whether in person or by means of his thought-forms—will be good or evil.

The degree of life and intelligence of a thought-form depends purely on the life and intelligence of its creator, and the quality and quantity of desire he or she used in making it.

Thought-forms are often contacted and conversed within seance rooms, as many unbiased psychic investigators have attested. Spiritualistic history is well spotted with highly authenticated instances of fictional characters—the “brain-children” of authors and writers of all kinds—appearing in seance rooms.*

This sort of phenomenon has been very irksome—putting it mildly—to the average investigator, adding greatly to his already confused outlook on survival, and often causing the actions of the human personality to become to him such a hopeless enigma that he gives up in disgust and frustration. This rather unhappy result never takes place with the truly scientific mind, for such minds do not permit their own personalities to enter into their efforts but keep themselves in a constant state of detachment. The greater the seeming mystery, the more expanded becomes their detached approach to it.

Now, let us go back to our discussion of what are called “thought-forms” of fictional characters. A thought-form is exactly what the term implies—that is, a form built by thinking, by imagery; and we motivate it into action by thinking how it should move according to its structural nature.

The longer and deeper we center our creative forces on an idea, the more life and substance we imbue it with; and if we permit it to escape out of our very personified field of conscious creation, by the process we call “forgetting,” it will start moving away from us into other fields of consciousness, attracted there by the pull of desire existing in the creational fields of another whether that other is in a dream state or wakeful state on the physical plane or in one of the same states on the astral. However, it moves not alone by the lines of magnetic attraction of

*As an example of this, the character “Cassius” from Shakespeare’s *Julius Caesar* was reported by a member of the “Inner Circle” to be in attendance at one of the Mark Probert seances.—ED.

another's desire, but—due to its particular structure and degree of life force, instilled in it by its creator—it seeks of its own accord, by following the lines of least resistance, to find the most natural channel to bring itself out of the world of thought and into the world of three-dimensional reality. And, as surely as darkness follows light and light follows darkness, all thought forms built out of desire will and must do this.

Why must they? Simply because all that is, or ever shall be, originated in the world of thought, which we may, for the sake of convenience, call the *inner* side of the “magic bag,” but in order to do the work it was created to do, it must be brought to the *outer*. Now, when I use the term “outer” do I necessarily mean the *seeming* outerness of your physical-chemical world? No—for there is always a seeming outerness world for Man to deal with. You have it in your dream world, as well as in the so-called death world.

Let us now consider so-called fictional characters—can there really be such a thing as a purely fictional character? We do not think so for the very moment an author mentally creates a character, no matter what the nature of its form, he will be causing that character to be doing some of the acts of a human being who lives, or once lived, in the physical-chemical world, and in that instant it ceases to be an entirely fictional character. Once imbued with that one human-like trait, it becomes a living, breathing entity, which can not only appear in a seance room as a discarnate being, but can so impress itself upon a living being as to almost entirely wash out his personality and take over his body. This would be classified as “obsession by a fictional entity,” and such cases are more difficult to break than those obsessed by a discarnate being—the difficulty of it lying in the fact that the individual becomes so charmed by the traits of the fictional character, due to his boredom with his own, that he willingly and gladly permits his own personality to be over-shadowed by the “make-believe” one. As a rule, obsession by a former living personality is committed not only without the willing consent of the one so obsessed but often with no *conscious* intent to do so on the part of the discarnate being.

All of this, friends, may seem to be irrelevant to reincarnation but it is by no means so, as you will see for yourself the

moment that I ask you, "What is it that reincarnates? What exactly is the 'personality,' 'the ego,' or 'the self?'" And while you are asking yourself these questions, try to remember that all of the above words used to designate that which we believe reimbodies, are merely tags, labels placed on "things" or forms of action that are so completely abstract in and of themselves that it would be literally impossible for any of us on either side of "the bag" to deal with. So, while it is out of pure necessity that tags and labels must be used, do not permit yourself to be lured into the belief that these tags and labels are the things in themselves. For I can promise you that, should you do so now, in the natural course of your growth you will find yourself up against a stone wall over which you can neither climb nor detour and your only chance to pass it at all will be in going back to the point of your mistake and becoming aware of it as such.

The only avenue leading to complete freedom lies in your ability to cast out orthodox tradition and its endless fears and uncertainties, and strike out boldly into life's stream with only the oars of your own convictions to keep you safely in the deep and broad center of the stream. You need but to know that "I and the Father are one" to have a Pilot that will ride you safely out of every storm, and through rocks and shoals as though they were not there. But you must remember that this Pilot will not come to you until you are ready to receive Him.

Let us now take a look at what is called "death" and see, at least to some degree, its nature and what takes place with what is referred to as the *Soul*, the *Spirit*, the *Psyche*, or—as the Egyptians sometimes called it—the *Ka*. These are but a few of the many hundreds of names or labels placed upon the life-spark or Force that operates the physical-chemical body. What is this Force? That we cannot tell you, for It is *nameless*, and to attempt to name It does in no wise make It what It is named, nor in the least explain Its nature and existence. Your Christian is probably the only one who considers himself capable of explaining the nature of the Nameless and all that is to happen to It.

Be that as it may, all that we can tell you concerning It is *some* of Its actions at certain stages; and even in this we must advise you not to so accept it as to become indolent in your own efforts to find out whether or not we speak the truth, for in so

doing you would to that degree destroy the true purpose of these writings—though the destruction of the purpose of these writings would not be nearly so great an evil as would the denial of your own personal efforts.

To return to the discussion of what, for convenience's sake, we shall call "the psychic body"—at the time of death, or separation from its physical vehicle under what may be termed normal conditions, its withdrawal takes place either from the solar plexus or the top of the head. I do not mean to imply that those two points are the only ones through which the psychic self can leave its material self. Quite often, in fact, the psychic body, starting from the head, rises out of its physical shell all at once, as is done in projection. It may be extremely aware of its transition, or it may be asleep, in which case, the actions it goes through are being impelled either by another discarnate being acting as a helper, or by its own mind impulses working from another level.

It appears to me, after years of study, that the majority of after-death sleepers are those who have had certain forms of serious mental illness for prolonged periods or have suffered a great deal of physical pain. But, whatever the reason, these souls are well guarded and tended by astral helpers so that they cannot be harmed by certain kinds of degenerate forces.

Many very elderly people have a strong tendency to stay asleep for quite a long period after the transition. Especially is this true of those who had lost interest in things in the latter years of their earthly life. However, if they are in good mental condition, they are not permitted to sleep too long.

Children who have reached the age of two years or more are awake on the astral plane almost immediately but if they come over before that twenty-four month period, they will continue to sleep. The state of consciousness they are in is quite different from the sleep consciousness of the elderly, however. It is the sleep of desire, into which that one fell in order to come to the Earth, and from which it does not fully awaken for a full twenty-four month period of Earth life. But for very rare exceptions, such souls are not awakened, for within the next nine to twenty-four months' time, these souls will find another opportunity to try again to return to physical life.

There are as many kinds of sleep and trance conditions on the astral planes as there are on the Earth, and it is because of this and thought-forms that the theory of astral shells have been taught. When a not sufficiently experienced individual on the astral planes comes into mental rapport with one of these sleepers, it is not at all strange that he should mistake it for a corpse, for it can talk of little else than its earthly life's experiences, over and over again, just as an individual who has had a long physically and mentally wearying day would talk and act it all out again in his sleep at night.

Thought forms are constantly adrift in the astral, being pulled hither and yon by the thought currents flowing out from minds on Earth and the astral levels. Many of them are going through endless states of modification and some are even destroyed due to their uselessness over long periods of time. By "destroyed," I simply mean that the substance out of which they are formed is dissipated into the formless state as water when it is turned into steam.

The astral body of a human being, however, never goes through death and dissipation, but when the desire to re-embody on the Earth becomes strong enough it causes that one to fall into a deep sleep state which is very much on the order of the hypnotic state of lethargy. As an astral being goes deeper and deeper into this state of one-pointed concentration, the force of his desire, the energy thus expended, creates a form of heat that drives apart the molecules out of which his astral body is made. But as the molecules on the outer regions of his body drop in temperature very rapidly, they start rushing back together again due to their natural affinity for one another. The continued outward rush of the central molecules, however, forces the outer ones (which are now trying to regain their original position) off their course. Their action then creates a spiral vortex that is ever rushing inward, until the entire astral body becomes but a brilliant point of light. This point of light is what is known as the *Soul Seed*.

Friends, while I am going to attempt to give you some further descriptive talk on this which is called the Soul Seed, I feel it necessary to warn you, again and again, that in our pursuit of knowledge concerning life we are dealing with what many of us on both sides of the veil have been taught to believe are concrete

things—namely, *words*. And more disconcerting still is the fact that almost all thinking is done by imagery, or picture-making. Knowing this, no teacher in his right mind would even so much as *lend* his pupil the idea that he is expounding the nature of life and “things” as indisputable facts. For instance—where does the talk on the *action* of the atom leave off and the nature of the atom in itself begin?

In our humble opinion, the *ding an sich*, or “thing-in-itself” cannot be discussed in any way, and can only be known through Self-realization. All that can be talked about or in any other way “known” is but forms of action or motion taking place *within* the Self, but—due to the nature of its physical extension called a body—it falls under the illusion that action or motion is an outward occurrence.

Perhaps, if I express this thought in slightly different terms you may see it in a somewhat better light and thereby understand it more fully. Due to the environment, the brain—through the nerve system—has been trained, under the law of repetition, to receive and correlate in endless degrees and shades, all forms of action in terms that are best understood to *you*.

We, the members of the “Inner Circle,” have received some criticism in the past with regard to our terminology—our critics stating that “no highly educated person would use such simple words. Our only reply to this complaint is this: these writings were not intended for the scholarly person alone and to use large, complicated words when small, plain words will be more understandable to the average reader, would but defeat our desired ends. And, besides all this, is the fact that life is simplicity itself when we get to know it. With that off my ghostly chest, we can proceed with the discussion at hand.

The human entity, once having—through desire and the power of concentration—turned all the mind energy that went to make up his astral body in upon himself, can no longer be in any way contacted either by anyone on your side nor ours. He is concerned only with re-embodiment, and will not be conscious of anything else until he has accomplished his mission.

Now, a Soul Seed can only be described as a spark of light with positive and negative poles of attraction and repulsion and it is through these lines of force that it seeks and eventually finds the

proper male body to father it on the Earth plane.

In choosing its parent, this rapidly vibrating point of light is not what is called "consciously aware" of its action. Working only by the law of inner urge or compulsion, its negative pole repulsion keeps it away from that which is not yet ready to play a part in its coming physical existence, and the positive pole automatically pulls it towards all that is ready to play such a part by the law of affinity or natural selection. And so the Soul Seed picks out its male parent by its sensitivity toward both the mental and physical vibrations of that one which are in keeping with its own.

On finding such a one, it darts toward him and is breathed in by him and enters the bloodstream. Travelling through the bloodstream it enters the generative organs and attacks the physical seed in much the same way as the physical life germ later attacks the "egg" in the female by pervading its atomic parts.

The act of the life vibration pervading the physical seed in this way instantly galvanizes the atomic particles of the physical seed into vibrating at twice their normal chemical speed. This rise in motion of the chemical particles is created by heat that is itself created by force of energy that is expended when positive and negative forces start working together. This action may be called the mating of the atoms.

The instant a physical seed that has mated with the astral seed has penetrated the ovum, or female egg, it starts building stress lines which can be looked upon as the etheric skeleton. These stress lines are streams of positive electronic charges with a magnetic field of attraction to which chemical molecules fly in ever-increasing swarms and with ever-increasing heat temperatures, until the physical-chemical body is complete, at which time it has reached the norm of 98 degrees Fahrenheit.

Over a life-span of unspecified years the male is constantly breathing in these life-forces or "soul seeds." The number of kind does not depend upon his age but rather upon the nature of the chemical changes that take place in his body and his state of mind. Age itself has nothing to do with one's sexual potency. Failure in sexual powers, like all other failures in Man, begins in the psyche brought about by the attitudes of mind to what is called outer stimuli.

The offending stimuli may have taken place at the moment of conception, impressing itself by molecular lines of force upon what may be called the "mother-cell" or first building block of the physical body—or, of course, at any time thereafter.

There are numerous modifications to be worked out by the reincarnating ego in its efforts to create its physical machine, imposed there by the silent and spoken desires of the parents and by the chemical changes that various desires bring about in the mother's body.

The work the ego is doing is entirely automatic, in the same way that a plant seed creates its form, the action being brought about merely by what may be called the *inner urge* of all life to create after its own likeness. However, the soul seed of what is called a human being has an "I-am-I" quality latent within it, and because it is doing its work in an already constructed body that is itself imbued with that same quality, it is extremely open to suggestions, especially those made by the mother's desires. Herein lies the field of inheritance, not only in the general physical weaknesses or strength of the body but personality traits as well.

The new body, in all of its ramifications, will be governed by the number and quality of the hormones which it is able to manufacture from the chemicals of the mother's body. These hormones are extremely complex chemical compounds produced by the endocrine glands and have a great deal to do with determining the sex nature of an individual.

Then, there are equally complex substances known as *genes*. The work of these little bodies is to register the physical characteristics of one or both of the parents in one degree or another and then impart their impressions to the mother-cell of the "new" body. Sometimes, however, due to the great sensitivity of these bodies, they can be made to register some of the physical characteristics of any one of the ancestors of a family; or—to go further—they may record in a blurred or confused way, and in so doing cause blindness, or a crippled body and often what are called freaks or "sports."

Such blurred or confused recordings can be due to any one of a number of things—such as fright or prolonged anxiety of the expectant mother, or they may be due to some of the mental picturing of the incoming entity itself, brought over from a past life.

Now, while a child may come into your world with many of the traits and characteristics of his parents and may show a strong tendency towards displaying them, the environment or conditions in that environment may not permit him to do so. And, too, the nature of his physical structure may be entirely against doing the things his parents may have done.

While we have sometimes said in the past that all things are a product of their environment, such a statement is not entirely true where Man is concerned for there are many things apart from an individual's environment that may bring about drastic changes in that one. And, too, there are certain ideas and desires that are brought over from other lives that may very well cause him to seek or make entirely different conditions to live under than those into which he was born.

This is also true to a large degree where the inheritance of certain traits of the parents is concerned. While the incarnating ego could not avoid becoming attached to certain traits of the parents while building his physical vehicle, as soon as he is able to reason these traits may become quite repugnant to him and his main efforts during his life-span may be spent in trying to escape them.

Now, friends, what am I trying to say? Simply this: an individual is *his own environment*. The traits, mannerisms or general characteristics that he seems to have inherited and continues to display are really *his own* by the law of love and attachment he has had for them.

All things—and especially Man—are constantly seeking to become individualized and while one may seem to have had certain attributes foisted upon him by what is called inheritance, he can, if he so wishes, discard the great majority of them as time goes on.

The matter of facial features and general body construction, however, is quite a different thing and very little can be done to change these. And yet one may veil them to such a degree by his actions that only those with whom he has had close association would see beyond these acts to the outward appearance of the individual.

As has been said before, upon entering the physical world, Man falls under a deep hypnotic spell, a condition he cannot avoid

due to the fact that the physical body is *one* large organ of feeling poked into a three-dimensional plane while the owner of this organ remains in a fourth dimensional state. Hearing, seeing, tasting and smelling are but variations of the mechanics of feeling. The only real purpose in having more than one channel of reception or sense organ is to give the Self a broader field of receptivity of what is taking place in the three-dimensional world, thus avoiding many of the dangers It would encounter minus one or more of these “feelers.” Of course, it is known that the loss of any one of the senses can be overcome in a number of ways and by some to a remarkable degree. Nevertheless, the clarity of reception is never the same as before and therefore all the rest suffer degrees of loss accordingly.

Let us go back for a moment to the principal part of this chapter—*reincarnation*. It appears that many exponents of this law labor under the belief that when an individual goes through the change called “death,” he pauses for a duration of time on the low astral plane and then dies again, leaving another corpse for others to contend with while he glides on to a peaceful state of bliss called “Nirvana.”

Aside from the fact that no stipulated time is mentioned that a newly-departed person may spend on the low astral, nor can this time element be reckoned with as a norm for everyone, there are many other things to be taken into consideration and none of them have anything to do with emotional opinions concerning the activity of what is called “Nature.”

Some teachers, as well as students of occult laws, with all their seeming knowledge (and perhaps because of it) are just as narrow and orthodox in their views as any illiterate religious bigot. Because their guru or priest makes an assertion, they too go around asserting the same thing and believing it to be the last word in truth. And, worse still, these people feel it to be a sacrilege to do their own private seeking. They glow with pride at their own ignorance. For instance, many Catholics will not attend a gathering where communication with the so-called dead takes place for their priests have informed them that they are, if anything, conversing with evil spirits, or helpers of “Satan.” Such a statement to the ignorant naturally acts as a whiplash of fear that keeps one from the opportunity of conversing with his loved ones who have with-

drawn from the physical world.

Many followers of occult teachings are not very much better in this respect, for some of the self-styled gurus tell them that they are not really conversing with their dead but with the shades of corpses of the dead which are but bodies of "recorded memories" that can tell them nothing worth listening to, and that the "true self" of the departed one has gone on to rest in a beautiful state of quietude where he will dream away all memory of Earth life. Anyone who attempts to make contact with him, according to these teachings, is foolish and selfish in their desires to detain that one from his well-earned rest.

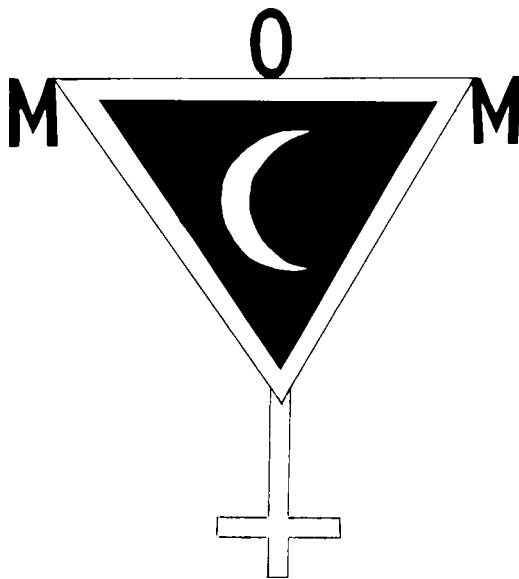
Just what these teachers of such a theory mean by "well-earned rest" is difficult to understand. However, they do concede that on very rare occasions and for special reasons, a discarnate being is permitted to become aware of a loved one he or she has left on the Earth plane—but such a gracious act on the part of the discarnate one and whoever it is that allegedly "permits" his coming is mainly for the purpose of alleviating the supposed anguish which the Earth one is suffering due to the separation that "death" has wrought between them. Apart from this little sentimental act—which has no more meaning to it than the giving of a stick of candy to a whining child—no other communication, they say, can or should be made with the "dead." And they want all those who engage in such practice to understand that they are dealing in necromancy, which is an abomination to life and they should therefore be classified as "witches" and should not be suffered to live!

Friends, I have no desire to change your beliefs, nor could I do so, however I may desire, for only you can make such changes. Therefore, if you find these teachings comforting to live with, by all means hold on to them! They are yours by the right of your degree of understanding. To those of you who have advanced somewhat further along the Path, I say this: that which is called "death" is but a crude interpretation of the word "change." The word "death" implies cessation of all activity. To accept a law of inactivity would be to believe that action or motion can rise out of inactivity, or *nothingness* and to follow such a theory would but force you to assume a definite beginning and end to life and consciousness of any kind.

All attempts at such reasoning leads one but to the blank wall of hopelessness and despair, so let us who are fearlessly and honestly seeking inner wisdom avoid such thoughts as we would shun the plague. And this applies to such teachings as those concerning “shades” and “astral corpses” and “devils” and “witches” and the *personal* God and vicarious atonement by a personal Savior.

True, there are forces that can work an evil for you but you need only to refrain from centering your thoughts in their direction to avoid them. And, true, there is a kind of personal Savior and God—but these are not apart from you. Indeed, they *are* you. The word “Christ” is a title and it is bestowed upon each and every individual on Earth—but only after many life experiences does each one gain that glorious title, by diligently *working* for it, not simply by being kindly and following the laws made in your own environment, while very commendable, has no bearing on attaining the Christ state.

Remember, let nothing keep you from constantly striving in this direction. I say to you in the most sincere way I know, there is no other way to attain your final freedom from the steel chains that bind you to the hell of material living and regain your lost paradise which lies in the vast and beautiful Etheric World.





ALI BEN CASI

SLEEP, PROJECTION and DEATH

Al Ben Casi:

Physical science, for the most part, knows next to nothing about these three states of consciousness. Sleep is considered a normal form of action through which the great majority of all forms containing consciousness must go but when projection of the consciousness is referred to in any but metaphysical groups, it is, as a rule, met either with stony silence or something little short of contempt. And the word "death" is spoken of either in awed whispers or with a cynical "Oh-we-all-have-to-die-sometime" attitude.

Of course such negative ways of looking upon any form of action in life are to be considered but avenues of escapism. Denying the existence of a thing by refusing to look at it in no way changes the fact that that thing or condition is there and, since it belongs in life's pattern, must be squarely faced at some time.

Being the possessor of the mechanism called a brain is no sure sign that we have risen above the animal state and are now to be classified as "thinkers," having the ability to do what is called "reason."

All things must live first in order to die and die in order to live. We must be awake to sleep, and asleep to awaken. All things are in a constant state of sleep and wakefulness, and life and death, and in varying degrees; and yet nothing is ever entirely dead or alive, asleep or awake. Some who are obviously not close observers have said of sleep that it is akin to the death state. This is by no means true and but proves that we still are but surface observers when we so speak. The form of activity that the physical body goes through is decidedly different in the sleep act from that of the death act.

It is thought, from the physical standpoint, that the desire for sleep is brought about by certain chemicals of the body which, acting like opiates, attack certain brain and nerve cells, thus rendering one unconscious; that from the moment of our awakening the activity of the brain and body starts to manufacture these chemicals in small or large quantities, according to the nature of the activity. Body consciousness, alone seems

to bring about the desire to sleep.

The reason for this is simply that all of the cells throughout the body, if constantly supplied with the proper amount of combustible fuel, will stay in a conscious and intelligent state of activity, but it is only a matter of time before combustion—that means the production of the lowest form of energy, called *heat*—has filled the bloodstream with an ash of an extremely acid nature. This acid slows down the motion of the cells of the blood and if an excessive amount is poured into the bloodstream, it will create such a lack of motion of the cells that stagnation will turn the blood to sludge. If this condition becomes acute, it will cause the separation of the consciousness from the body, called “death.”

The secret of what may be termed “material consciousness” lies in particular forms of vibratory motion of the cellular structure of the body. Each part of the body—such as the blood, bones, tissues—have their own rhythm that is exclusively theirs; and yet they are, to some degree, aided by one another thus keeping the entire machine in harmonious activity.

Now, in all three of these forms of activity—sleep, projection and death—there is a withdrawing of the consciousness from the body, but in each case the nature of the withdrawal is decidedly different. In what is called the *normal sleep state*, a kind of duality of the awareness sense exists. A split takes place the moment an individual falls into the sleep state. One part of the awareness sense keeps its attention upon the general physical functions of the body while the other seeks to gather inner knowledge in what is called the dream-world. It does this by taking the stresses that have been impressed on the nervous system through the wakeful hours of the individual and forming them into various symbols, and then “reading” them.

Its “reading” is done, first by forming itself into a double of the sleeper and then acting out all the things that are taking place in the dream. Thus “living” the part of the dreamer, it is able to register an experience in the same manner as would the dreamer in his or her wakeful state via the nerve-system of the physical body. If the “dream-self” is sufficiently impressed by what it has experienced in its dream world, it forms strong stress lines along the nerve system of the physical body of the sleeper

so that when the one awakens to his material awareness, he will remember clearly what went on in the dream world.

The remembering of what went on in a dream, however, does not by any means imply that the physical self has been able to decipher the inner symbolic meaning of the dream. The ability to interpret dreams correctly has been lost so far back in the dusty halls of time that if one shows any signs of it today, he is considered to be a freak, and if his talent is patronized, it is mostly as a matter of curiosity. The Ancients—as even your Christian Bible will tell you—always had their dream interpreters. They were a necessary part of every royal house. Many of these dream interpreters were profound scholars of life, and knew well the physical and psychological nature of the people they dealt with.

In your modern times you do have dream interpreters, but they would freeze you to death with a lofty optical if you gave them any such title, and would inform you—with the monetary sign dripping from every word—that they are “psychiatrists” or “psychologists.” And if you think those are not expensive titles, just look at your bill after visiting one of them!

Those who know us and the work we have been earnestly striving to do over the past five years, will be aware of the fact that while at times we may appear to be sarcastic and overly critical of your present pseudo-learned men and women and their methods, we are not by any means unmindful of the truly great minds who have spent lifetimes in sincere efforts to unravel the mystery of Man’s physical and mental nature. For such men as Jung, Adler, Freud, and others of the same cloth, we have nothing but the most profound respect. That they all disagreed in their opinions with one another to some degree is to be expected. Indeed, we would say that it is in the “no-man’s land” lying between the borders of their disagreement that the truth of what they were trying to express can be found. And more—had all of them agreed letter-perfect with each other, the phenomenon would have necessitated the hiring of the Honorable Mr. Wiesmann and his “Id” to examine their separate individual “Ids” to determine why and how all of these “Ids” worked in such precise harmony.

Now let us return for the moment to the consideration of

the sleep-and-dream states, and have another look at some of the numerous forms of the activity that goes on there. For one reason or another, known only to the "dream self," it may suddenly feel called upon to leave its very personalized and abstract world and enter the three-dimensional concrete world. When this takes place, it is called "projection."

If we will bear in mind that there is no existence outside or apart from Mind—that time, space and things are but forms of mind activity—we will be better prepared to understand that the word "projection," like the word "activity" conveys the idea called *motion*. But motion, like all else, can in no way be comprehended without one of the senses of the body, whether that body is of physical-chemical matter or the body of a discarnate being on any of the "planes" of consciousness, without exception.

At the same time, while any one or all of our senses may tell us that a certain form of action is taking place, that particular form of action so registered on the senses may be non-existent. In fact, a series of varied types of motion that are *non-registerable* to the physical senses may be going on; and an individual, according to his physical and mental needs, takes these series of varied non-registerable lines of motion and makes them into both observable and, to him, understandable things.

This, then, is why it is said that all is *maya*, or illusion. For instance, man never *sees* the lines of force called "light," nor, indeed, does he see light at all; but what he does see is some of the work that light is doing, such as reflection. He is not, then, seeing or in any way sensing the actions of the light, but the reactions.

The sun, it is said, is the source of our earth light—but it may well be only a huge cosmic reflector made up of many trillions of lines of energized matter. "But energized by what?" you may ask. The only answer we of the "Inner Circle" have to that is: "By what is known as the Life Force." But what is the Life Force? Of itself, its nature is electrical and positive but when it mates with lower chemical matter to make what is called "form," it is mating with a negative and is transformed into heat energy. The form then is held together by the extremely rapid motion of the heat molecules producing lines of force called a magnetic field.

The intensity of the magnetic field around any body depends upon both the size and the point of solidification of that body. The greater the state of so-called solidness, the less expansive or intensive in power the electronic field; and this seems to be due to loss of heat energy from the core or nucleus of the atom. It causes the electronic bodies to fall towards the center or nucleus. Now, should the electronic bodies continue their fall and plunge into their central sun it would cause what would amount to a tremendous explosion by driving apart the many bodies that go to make up the nucleus.

This rending of the central body creates and lets loose tremendous amounts of radiant heat-energy and the attempt of the exploded particles to re-group, forms new substances.

It seems that, in our effort to give you a somewhat clearer picture concerning Mind and some of its forms of activity, such as dreams and projections, we have wandered off the metaphysical path and onto the path of what is rather loosely called "material physics." It is hardly to be expected that we can ever talk of one of these approaches to life without bringing in the other, for indeed they are the very material out of which "the magic bag" is made. Metaphysics is the inner side; material physics, the outer. However this may be, let us now go back to the activity called "projection."

Just what are the mechanics of projection? The word itself means simply "to send forth one thing from or out of another thing," and so "projection" in this particular case means to send forth one body from another body. The one sent is called the *psychic* body; the one that it springs from is called the *physical-chemical* body.

Now, it would and perhaps does seem to many who have made a study of this subject that we have here two wholly and distinctly different bodies to be considered; but from my personal observations and general studies, I feel that the idea of two bodies—one moving "out" from the other—while not entirely erroneous, is yet *maya* or an illusion that is brought about due to our conceptions of space-time and motion, to say nothing of our almost hypnotic belief in the concreteness of matter.

Now, the word "psyche" is a noun meaning "the Soul" or "Mind," so the term "psychic body" means a *mind*-body. This

mind-body is supposed to be something different from the material body—but it is *not*. For the material body is also a mental body having been formed by the mental stresses of the ego that was to abide in it.

When I say the Ego abides *in* its physical vehicle, that expression may lead you back to the idea of the existence of two separate bodies, one living *in* the other; but let us try not to let terminology lead us astray in our thinking. There is but the one body and that we call *the mental body*. Any and all others that may seem to arise out of this one are but the *modus operandi* of the One, to create an expanded or a contracted sense of awareness, according to the needs of that particular Ego that is seeking greater understanding.

A word now to the many of you who have experienced what is called consciously willed psychic projection. You, no doubt, will say, "But I know from my own personal experience that there are two bodies because I have felt my inner or psychic self rise out of my physical body and have then looked back upon that physical body and have seen it lying very still as though asleep or dead." I am quite aware of such existing conditions, and do not at all doubt what you may say. I know also of the existence of what is called the *aka* cord, sometimes referred to as the "silver cord." This cord is extremely flexible and hollow. Its hollowness permits an energy flow from the physical body to the astral, psychic, or mental body, as you may wish to call it. Some may think that this cord or tube stretches as the psychic body moves away from its physical counterpart, but it does not. It is played out from the solar plexus or central part of the physical body as it is needed, to give a greater sense of freedom of action to the psychic body.

The *aka* cord runs from the solar plexus (which is sometimes called "the big brain," and is the central source of the nervous system of the physical body), and is attached either to the base of the skull or the base of the spine of the psychic body. It does not make too much difference to which end of the spine it is joined, for the purpose is to give the psychic body a connecting link with the physical nerve system of its material self, so that its attention will not veer from the physical world in which it is operating and become lost to it. The

snapping of this cord during the act of projecting would, of course, mean death for the physical body and present extreme difficulties for the psychic self in its efforts to effect any further contact of a continuous kind with the physical world.

While all of the above statements have been proven true by many who have experienced what is called "consciously willed psychic projection," many of the conditions found in conscious projection are entirely absent in either a dream projection (which I prefer to call "externalization of the dream-self"), or in many kinds of that which is called subconscious projection. For instance, there is no connecting cord running between the externalized dream self and its physical counterpart that lies sleeping. Yet this externalized dream-self can roam at large, going anywhere its thoughts command it to go, and to all intents and purposes looking and acting exactly like its physical self that is lying perhaps thousands of miles away in a comatose state. If the "sleeping" body were to be examined at that time, it would be found to be very low in all its functional activity, such as respiration, heart and pulse beats, blood pressure and general output of chemicals from the glandular system, and very cold in surface temperature.

The reason for this almost deathlike state of the physical is quite obvious, I am sure, to those who have made a study of projection, but for the benefit of those who know nothing of the mechanics but who possibly have experienced this condition—and undoubtedly there are many more who have done so than any of you realize—I shall try to tell in the simplest possible terms the mechanics of this perhaps novel, but nonetheless natural phenomenon.

By impact of mind force almost all of the physical body energies are drained off, to be used to build what seems to be a physical double of the sleeper. Now, this act on the part of the dream-self is rarely aware that it is existing in a dream world. Too, it is very sensitive to suggestion and will seek without question and with tremendous force of effort to accomplish that which the physical self would not only feel was impossible, but entirely irrational.

Your psychologists would call this dream-self the *subconscious mind* or *self*, and they have taught that the subconscious

self is without reasoning ability or power and therefore can only act on suggestion. Foregoing for the moment our objection to the term "subconscious," we will agree with them that the subconscious does little or no reasoning. I doubt, however, that we would get more than a dim, impatient smile from most of these students of the mind if we were to try to lure them out of their learned stupor with the suggestion (tentative, of course—because none of us know precisely what is meant by "reason" and "logic") that the so-called conscious mind does not reason either—except, of course, in relation to its surroundings in the material world. And even here the conscious mind is so trained to accept so much that is not true and so little that is, in your ever-increasingly complex civilizations, that it is not capable of doing more than *surface thinking*, not to mention the art of reasoning.

That the so-called subconscious mind shows no desire to reason things out should make it obvious that what is called the "Self," or "I" of an individual never really accepts any form of learning but that which it gets from itself and therefore knows is true. It does this simply because it, and it alone, knows what is good for its own growth. This "I" knows nothing about good or evil as is taught by physical men, purely as a safeguard to his physical environment.

It may seem, judging from surface reflexes, that we are teaching an individual how to do this or that, but this is not so. *We are but causing that one to recall that which he has always known.* And again I say, if that which you are teaching is not acceptable to the Self of that one, the teacher may go through all manner of mental gymnastics, or beat his pupil half to death in an effort to get him to understand and accept what he is being told, but it will all be in vain. Indeed, if the physical self, by surface action, carries out that which the "I" rejects as useless to it, you may look for one kind or another of chronic bodily ailment to take place in that one—or even sudden death. Knowing this should be one of Man's greatest reasons for the belief in perfect freedom of action for every individual.

It is well indeed for Man that the so-called subconscious is indifferent to that high-toned word called "reasoning"—for if it were not, neither the world in which you now abide nor

the universe and universes throughout all space could have come into being. For none of it was conceived in the realm of what the material consciousness assumes to be reasoning. Had the great Cosmic Mind conceived a universe by the process of reasoning, it would have been so mechanical in its nature that it would have destroyed itself every time it tried to manifest itself in three-dimensional form. In a world of pure reason there could exist no such wonderful form of mental activity as the imagination—and it is in this bareless world of imagination or deductive thinking, that the “subconscious” works.

The subconscious reminds one of a spider crouching in a dark hole, silently and unobtrusively waiting for the flies of suggestion to light on its web (the conscious mind), when it will instantly pounce upon them, sting out their life, called “logic.” Then the digestive process will turn them all into a seething mass of inference, part of which will go to perpetuate the web of material consciousness, and part to its world of imagination and dreams.

The material consciousness then becomes the spider and pounces (with a great deal more caution) on one or two piles of secretion called “inferences” caught in its web, “the subconscious.” Instead of killing it—or them, as the case may be—it injects once more the exciting life of reason into it and replaces its body fluids by bidding it to drink from the cup of logic—and therewith it becomes a bright and sparkling thing of use in the three-dimensional world of man.

Now, let us return once more and take up where we left off on the mechanics of the externalization of the dream-self. As we have said, the dream-self seldom realizes it is acting in anything other than a very real, concrete world, so when it receives a message in the form of a nerve impulse from the part of the consciousness that was left to guard the physical body, it does not stop to consider either the authenticity of the source of the message or the possibility of carrying out its command. Let us pretend that in this particular instance the “message” reads something like this: “Remember John Doe.” You and he were close friends; there is a tie that was formed between you when you two were together in _____ city. Why don’t you go and see him?

Now, even though we are pretending the above message, it is not at all likely that the dream-self would receive the "message" in that manner; but the nerve impulses from the memory cells of the brain of the physical body would be taken by the dream-self and turned into many implications and inferences in the form of symbols, and somewhere among these symbolic forms (which may be telling him of a happening in his early childhood, or of his nine months in his mother's womb, or of a previous life, or an experience yet to come), will arise a symbol that instantly brings to mind "John Doe" and his emotional connections with that one.

That symbol may be in the form of a bit of clothing or in a scene, or a particular object in the scene; but, whatever form it takes, it represents "John Doe," and no one else. From there all depends on the depth and strength of emotional attachment that the physical self had for John Doe. The nature of the attachment may be hate or lust or love—it makes no difference for all three are equally powerful forces or attraction.

Let us say the emotional tie is very strong and deep and it is one of *love*. The dream-self would instantly enter John Doe's life stream of consciousness. The moment we enter another's consciousness stream, we are in *direct rapport* with that one; and to make such contact with another of our fellow beings is much more concise and revealing in all its ramifications than any physical-chemical meeting could possibly be, for in all contacts of the latter nature we invariably confront one another with a mask of some kind. No matter how open and sincere we try to be, nor how deeply we love, there is always a portion of ourselves that we keep behind a locked door. But when we enter another's field of consciousness, we are *en rapport* with a something that knows nothing about masks or concealing secrets.

It may be termed a personal-impersonal thing. Its personal nature rises out of the fact that it belongs to what is called an individual being; it is specifically that one's creation, and its impersonal quality comes from its being a pure electronic field—and I am sure you will agree that there is nothing more impersonal than an electronic field.

Before I can give you a clear picture of what sets off the

mechanism to cause the dream-self to enter the concrete world, we must take a few steps back again to where the dream-self encounters the symbol that represents John Doe. As I said, this symbol may be of a concrete kind—such as a hat, a glove, or any other piece of clothing or bric-a-brac that the physical dreamer was aware of John Doe's having worn or having had physical contact with, during their personal relationship. But it also may appear in the nature of a very abstract kind of symbol—which may either be very complex or may be simplicity itself. But neither its complexity or simplicity will keep the dream-self from reading John Doe's personality into it.

The question that now faces us, of course, is "How does the dream-self take these abstract or concrete symbols and use them as a means of entering John Doe's personal stream of consciousness?" How, indeed, did they enter the dreamer's dream world to begin with? To answer the latter would be to almost answer the former, or vice versa, with a reverse procedure.

To be very frank with you, we must confess that our effort to describe things to one another is almost a helpless task. This very disconcerting situation is far more difficult between yourselves on the physical-chemical plane than it is on ours. To give you an instance of this, suppose I should start describing my general appearance to you. I begin by saying I am a male. Now, what kind of an actual picture does this word "male" paint in your mind's eye? Certainly not any of a concrete nature, for the word "male" is entirely lacking in personality, but, for a great many apparent reasons, your mind automatically assumes in this instance that I am a male human being. So your mind first assumes my "human-ness" qualities before it does the nature of my sex. Nevertheless, no actual picture-making can arise in the mind's eye yet, for the simple reason that there have been many billions of human males on the Earth. Considering this, the terms *human* and *male* are but abstracts of a kind with which the human (so-called) mind cannot deal. As spoken words, however, they excite the nervous system of the ears, by irritation, into producing a series of electronic impulses that "travel" to certain cells of the brain—not by running on the outside of the fibrous nerves alone, as may seem to be the case where electrical impulses travel on a wire by creating a magnetic field on the outer surface of the wire—but these nerve im-

pulses excite the entire atomic structure of a nerve, and the atoms so put into motion create a similar magnetic field all along the outside portion of the fiber.

The same is true of all the five senses of the physical body—all working through the law of what is called *pressure*—pressure created by motion. Are atoms themselves actually moved? Not actually, but their electronic fields are disturbed and to the ratio that these satellite bodies are disturbed will be the amount and intensity of frictional heat created.

The created friction on the atom is accomplished by what is called induction, and works according to the law of the inverse square of the distance of the satellite bodies from the nucleus.

Any disturbance of the electronic bodies from their normal orbit will instantly create frictional heat by disturbing the gravitational pressures that exist between the electronic bodies and the nucleus of the atom. The nucleus registers the release of pressure by expanding, and the act of expansion, or momentary separation of the infinitesimal and complex particles, creates degrees of friction to take place in the nucleus that escapes in the form of pure heat. If the entire electronic field is destroyed the nucleus will disintegrate in a burst of pure heat energy, the series of particles—or rays, as they are called—moving at various rates of speed as they erupt in spiral formation from deeper and deeper within the heart of the nucleus.

Now, as all of what is called “thinking” releases heat currents from the atoms that go to make up the nerves, these currents, upon reaching the brain, excite the cells into an expanding and contracting kind of motion. This respiratory-like action on the part of the cells is brought about by the heat currents exciting the hundreds of minute granules that float around in an acid liquid in the cells. The heat charge, passing through the acid, contacts every one of the granules, causing them to discharge electrons into the acid. A change takes place in the acid, the nature of which is a breakdown of its constituent particles. This action may be called oxidation of the cells, for it destroys all toxins in the cells and so exhilarates the cells that they send off a series of positive electrical charges that register on the mind-self in definite patterns that are never again erased. It is these mind patterns which are made up of electronic stresses in the psyche that the dream-self uses as building blocks

for its world by turning them into symbolic pictures.

As I have previously said, so much depends on the depth of the emotional relationship that existed between the sleeper and this "John Doe"—who, of course, may be any one of his blood relatives or a close friend, that no one could predict the dream-self's reaction to the John Doe symbol any more than they could foretell the reactions of the sleeper in what is called his wakeful state. As all mind is One Mind, with endless potentialities for action and variations of action, the individual, awake or asleep, has a vast field in which to work.

The dream-self may simply take the electronic stresses that represent John Doe as the sleeper last saw him and build them into a thought form or picture image of him, in which case it will not say any more to him than that which they conversed about when they were together. And even though the dream-self may tell this image of many things of which the sleeper has acquired knowledge since his separation from John Doe, the image will answer either in a very non-committal way (which will be because the sleeper knew not the answers himself), or give no answer at all—for the same reason. If, however, the sleeper does know the answers to his questions or statements, not realizing he is dreaming, he will cause the image to confirm his viewpoints; and anywhere in the ensuing conversation that the sleeper was uncertain about his beliefs concerning something, the image also will be uncertain. It will appear at these points of uncertainty that the image is stopping to think and reason, and from this kind of action, the dream-self will feel that the image is carrying on intelligent conversation with him.

On the other hand, the dream-self may come into contact with the dream-self of John Doe, in which case they will both talk intelligently to one another, imparting knowledge they had gathered while separated. Now, if the emotional tie between the two is somewhere near equal in depth and sincerity, they will both remember the meeting and conversation. If it is one-sided in depth and sincerity, the one with the deeper emotional attachment will recall the dream; and, worse, or better yet—as you may feel about it—he will also *know* the true level of John Doe's emotional attachment for him. (For let it be remembered that in all but the physical state of consciousness, we expose our true nature to one

another.)

Assuming your permission, I wish to digress here for a moment to tell you that—if you fail to memorize anything else in this entire chapter—I pray it shall not be the last statement made above. I am placing it in brackets with the hope that you will pay special attention to it.

To return to the point where we left off; when two individuals have a dream of the latter-mentioned type, it is generally classified as “true dreaming.” Nevertheless, there is not what is called *projection* taking place, but there is a form of action going on, called “conscious expansion.” To gain a more graphic picture of the action of the mind that is involved in such cases, please refer to the sketch on the following page.

Now, picture the two people standing a few feet apart on the edge of a lake and each dropping a stone into the water. The resulting ripples from each stone striking the water will expand out from their centers and soon will meet and mingle.

Since all recognition works through or by what is called the *Law of Comparison*, or the relating of one thing with another, we automatically fall under the belief that all things are separate and distinctly different from one another. In other words, it keeps us from seeing all life as one active unit, and we see it only in separate little pieces. The question that may logically arise here is, “If all is truly One, how did this One bring on its present state of seeming duality?”

In attempting to answer this question I do not presume to believe the answer will be acceptable to all of you, nor even that it shall be very clear to you, but I can assume we all know the limitations of spoken or written words and I shall do my best with it.

As a way of starting, let us pretend that the nature of the world of thought is electronic and that the pattern the electrons formed was that of a reverse spiral, or lines of force running outward from a center in an ever-expanding field, perhaps visualized like this (see following page).

This form of action would represent etheric man leaving his inner world, and building and entering into the world of matter of a three-dimensional kind. Now, in order to do this it was neces-

sary to enter into a yet deeper state of inner consciousness. This may seem like a strange paradox, but in all attempts that Man may make to get "out" of one state of consciousness into another, he must always first go *in*; for nothing is to be found unless it is first discovered "within." All seemingly outer stimuli must first register *within* the individual before that one can become aware of its "outer" reality. Seeds, be they of human origin or otherwise, must be planted *within* before they can show their "outer" aspect; and each seed must contain *within* it a knowledge of the "outer" form it is later to take, and a graphic picture of what it has to do to manifest its own particular form.

In order to enter "out" into the dream world, one must go deeper within consciousness. In order to project one's psychic body back out into the physical world, one must go yet deeper within consciousness. In order to enter the astral world and be free from the physical world, one must go within and shut out the so-called "outer."

Now, if my terminology—which I have tried to put in simple form—has painted any kind of understandable picture for you, you will see why there is actually no such condition as an "outer" world at all and that the *seeming* "outerness" is but an illusion. You may also have acquired a better mental grasp of what is meant when it is said, "*All is One, and you are that One.*"

It seems that we have rambled far afield from the topic of the dream-self and John Doe, but we really have gone no further away than was necessary to pick up and bring back a few missing parts of the puzzle that we hope will make the picture more complete.

For the moment let us now suppose that the dream-self finds no symbols that will waken an image of John Doe, nor can he come in contact with John Doe's awareness field while in the dream state. But the desire to meet his friend is still uppermost in his material wakeful state of mind. If his attachment to his friend is not of a morbid kind, he will let his wish slide out of his body consciousness to what is called his *sub-consciousness*—which is not really below the conscious mind at all, but is a field of action that may be called the creative mind.

The creative mind is everywhere present. There is no part in space-time that it does not exist; yet of itself it is not cognizant of space or time.

This world is made up of thought forms brought about by the desires of all living things on all planes of consciousness, some complete and some incomplete, but all waiting for the proper time to be made manifest wherever needed. A thought form born of desire *must* at some time be brought into active use or the energy that was necessary to create it will explode upon its creator and bring serious wounds or death to him.

It may be well here to express the thought that Man's nature is not, as some schools of mysticism teach, three-fold, nor is he merely ten-fold, as others teach—but multiplex.

If we are to accept the thought that matter can be divided and sub-divided into endless parts, that consciousness is, not more, but equally complex. *Indeed matter is consciousness.*

If the reader can at least to some extent follow most of the above statements, he will automatically find himself in a better position to understand what I am now about to say in regard to the one I have referred to as the “dream-self.” This dream-self has been seeking his friend, John Doe, but is now moving about in his material world of wakefulness and has seemingly set aside or “forgotten” his desire.

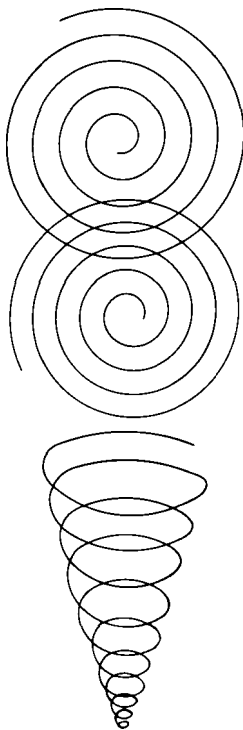
But, as I have said, consciousness neither forgets nor sets aside anything but seeks constantly to express itself in form, and always moves toward the lines that give it the least resistance. So, while one may appear to be very actively intent on a bit of work, a part of his consciousness moves out from him, and assuming an identical likeness in physical form of that one, appears before John Doe. This is sometimes referred to as a bi-location of consciousness. It cannot, however, be classified as what is called a projection of the psychic body, for it has no silver or aka cord attachment between the two selves. Nor is there any sense of a connecting link of any kind whereby either body is aware of the other. And more—the person from whom that double has gone out need not suffer any lapse of consciousness but, more often than not he is not aware at all of having had a part of his consciousness leave him, but as to the reality of this projected form, one needs but to listen to John Doe to find he will take a solemn oath that he did talk to the real person in question.

There is another difference between this type of mental action and what is called psychic projection and that is the time-and-

motion element. In the latter, the projected psyche has both the senses of motion through space and the passage of time (of course it is the former sense that lends him the latter one), whereas a bi-location of consciousness takes place outside of the three-dimensional time realm—which is also the reason that the one to whom it happens has no awareness of it and is always shocked or unbelieving when told of it.

Telepathy, clairvoyance and clairaudience have their field of action also outside your three-dimensional space-time-motion, and show themselves in your world at two points only: (1) at their point of origin, and (2) at their point of reception—and it is because of this that they seem so mysterious. But remember this: if Man accepts *one* thing in all creation as an unsolvable mystery, then *all* things are equally unsolvable mysteries.

“I” am the *only* mystery, and to the extent that I come to know Myself I shall know all other things.





KAY TING

THE GROUP SOUL

Kay Ting:

What is the Group Soul? What is its function in the scheme of life? I am quite aware of the fact that these are questions that have been dealt with at considerable length by a number of men and women of deep metaphysical minds, and we do not in any of these writings pretend to be able to tell you in a few short pages about things it has taken most of these highly capable people long years of study and then large volumes of writings to make known to those who were and are seeking the "Inner Wisdom." We of the "Inner Circle," however, came to the realization many years ago that almost all such subjects have been dealt with in such highly technical terminology that they are of little practical value to the beginner. This is probably one of the main reasons for the rather shocking lack of interest of a great number of people.

It appears to us that more often than not these writers and teachers, in their zeal to express their views on life, forgot one of the most important factors—and that is the art of simplicity. The quest of life is everyone's duty, from the moron to the most learned individual; but while it is one's duty it should also be his pleasure. Where there is no sense of pleasure in our acts, we are not likely to continue in those acts.

There is a greater demand today among the people of the Earth, and especially those in the Western half of the world, for more spiritual understanding. But if those who feel themselves in a position to give it keep putting their Ph.D.'s, D.D.'s and F.R.S.'s on display at the same time by packing their writings and lectures with Latin, Greek and Sanskrit terms, the neophyte will crawl back into the cooler shadows of his orthodox hole. Not that these shadows are more understandable to him, but they are *comfortable* by right of birth and early environment.

The beginner in almost every field of learning, and especially in those of a metaphysical and philosophical nature, is very much like the proverbial ground hog if he is permitted to see his shadow through the perhaps unwitting carelessness of the teacher in cast-

ing his light about. The results can only mean a longer "winter" of ignorance for the world at large.

It is, I believe, quite obvious to the material scientist, as well as to the metaphysicist, that the world will, in the next fifty years, make such tremendous strides in all fields of learning that the knowledge we now possess and feel to be so advanced will be as nothing. But this cannot be accomplished by the highly learned, who are the only ones that can bring it to pass, unless they come down out of their high places and walk among the "common people." And, with this, we hope not too lengthy preliminary, let us talk on what is called the "Group Soul."

In order to do this with the prospect of learning anything, we must at once set aside any preconceived ideas or notions on the subject. Knowing the difficulty in attempting to let go of acquired knowledge, even for a moment, I suggest we attack this problem with nothing more difficult than openmindedness.

By the law of paradox, everything is at once true and untrue. This statement is based on the theory that the underlying principle of time and causation is *change*. That things or conditions may seem to the majority to be of a homogeneous and conclusive nature is the result of the general training we received in respect to these things in the remote past. And, while such training may have had its worth in any of these remote periods, we commit upon ourselves and others a dire evil if we continue to cling to them on the grounds of tradition. All those who act as teachers or guides whether of the past, present, or future, can tell you no more than what they *as individuals* have themselves learned, either from others or by personal experience; and this is true whether or not these teachers or guides are living and acting on your plane or mine. So, it is through and by my own personal studies that I have formed certain opinions concerning what is called the "Group Soul" and its nature. Some of these opinions I shall try to express to you in the limited space here permitted me.

Going back into the vast and endless depths of consciousness—or what is known to you as "time"—when all that now *is* had its abiding place in the Etheric, the higher Intelligences caused a kind of hypnotic spell to fall upon all those who were to enter into the physical-chemical world. This meant that all who were

so "entranced" were under the mental influence of those who put them into that state in a measure similar to that of one who is hypnotized by another here on your Earth. In order to better understand the power of hypnosis and what its mechanics are, let us talk about it.

Anyone, if he so wishes, can find an abundance of authoritative writings on this subject, but I suggest that unless you are advanced in other fields of education such as psychology and brain anatomy, you had better leave it alone; for, like all other forces of life it can be extremely dangerous to the unlearned, as you will presently see if you continue to peruse these pages.

I have no wish to frighten anyone from following whatever course of action he or she may feel desirous of taking. To do this would be to bar that one from the path of his own personal growth which would mean that I would have to share some of the karma that he would make by taking a path opposite to that he would normally have taken had I left him to his own devices. Nonetheless, it has been said, and wisely so, that "fools rush in where angels fear to tread." Let us, therefore, at least for the time being, try not to emulate either fools or angels but tread the middle path instead.

The word "hypnosis" is taken from the Greek word *Hypnos*, which was the name of the Greek god of sleep. The Romans called him *Somnus*, and he was supposed to be very closely related to *Thanatos*, which means "Death." As there is no such form of action as the word "death" implies, but merely a changing of one's state of awareness—and as there are endless degrees of awareness—it follows that there must be endless methods for getting into them, each a little different from the others. All of them, however, can be brought under the one heading called the "hypnotic" or sleep state, or the state of being influenced by suggestion and fundamentally illusionary.

Some schools of thought teach that because Man seems to do what is called "thinking," he also has free will, and is therefore master over his own individual destiny. Such, however, is not the case for man, any more than it is for anything else. For free will cannot be attained except through and by the law of self-mastery. And this state can be acquired only after long years

of conscious effort on the part of the individual to realize his own Divinity. Upon attaining this realization, "the Anointed One" is automatically freed from the controlling influence of the Group Soul and is indeed then a free agent.

Until such time as the individual finds within himself the need for Self-realization in some form, he or she is not actually a thinker. Nor are they doing as they *will* to do, for they are acting directly under the influence of the Group Soul through the desire body, via the sexual energies as the principal driving force. This control of all living things through the forces of sex, while creating many seeming evils, also brings about an equal drive for what is called "good"—thereby keeping the over-all activity of life in its normal state of balance.

In considering the "after-death" state, some seem to think that the individual either becomes automatically free from the things which he did while on Earth, or he is consigned to eternal hell and damnation. I do not speak too strongly against this kind of teaching when I say that it is not only one of the most arrogantly stupid of doctrines, but it is brutal beyond measure, for it fills men's hearts with the dread of dying and having to face such an utterly hopeless situation.

Death, however, does a great deal for some in the way of releasing them from the binding chains of the Group Soul, for upon realizing that life continues beyond the physical body, they begin to awaken to the fact that perhaps there is more to life than they were aware of while still in a material world and, as a rule, it is but this sudden and happy event that prods them into more conscious seeking. And, happier still, many manage to bring this knowledge back with them in their next earthly embodiment.

Friends, it is only by such realization that the act of dying makes any change in an individual. Without this realization, man is an automaton, a puppet, and the "strings" that cause him to move are the forces of his animalistic body guided by the hand of the Group Soul.

Not knowing that the one and only requisite to freedom from the wheel of life is self-development Man seeks blindly in his outer world for what he thinks to be the answer to it all, which he

calls "happiness." This word, in its worldly sense, can mean only one thing, and that is satisfaction for the ego. As such, it is but stale crumbs to the High Self, or Soul, for the so-called happiness that one may feel in this way is almost always woven out of the threads of the *unhappiness* of another, and on this ground alone it is doomed to a short period of existence.

The real state of happiness lies *within*, and it is a quality of the Soul, not dependent on any form of activity of things, places, or other persons. It is therefore perfect and everlasting.

Now, while it may seem that I have spoken of the Group Soul as though it were some kind of human entity, as the Christians do of their God, it is not to be thought of as such, but rather as a *force* that came into being with Man's entrance into the physical world, and which pervades all things as a necessary form of action towards the continuity of the harmonious pattern that must exist in the law of growth.

One of the most beautiful characteristics of the law of ever-becoming is the lack of acknowledgement of a time-limit. If we but consciously realize this, we will attain and hold a calm state of mind in our efforts to go forward.

Up to this point, I have spoken only of the human being where the Group Soul is concerned. Why physical man thinks that he is operated in a manner superior to all else, I cannot understand. Surely none of his movements is different in essence from any other of the Earth's creatures, inasmuch as these movements follow a pattern that says "Eat, drink, mate and shelter yourself and stay alive." Anything that he may do that seems to have no connection with the above five things, no matter how subtle his movements may be, if watched closely will be found to lead back to them. It cannot be otherwise, for notwithstanding his vaunted belief in reason, he is yet a creature of habit, and governed by the habit pattern of the species, which the nature of its environment necessitated for its survival.

Birds and certain animals that habitually migrate find their destination by following ether or ground currents that play upon their bodies and excite or depress the nervous system. It may be noticed that some birds fly in a series of varied formations, and

the cause for the changes of formation is the changes that take place in these ether waves and the position of each bird in the flight. We may line these ether (not air) currents to the radio beam that your great airships follow in landing.

Land animals follow lines of the earth, that are also of a magnetic nature, in seeking a more comfortable place to exist when weather conditions bring about changes in their environment. If you doubt this, you may simply watch the confused actions of what is called a homing pigeon when he is unfortunate enough to come in contact with the lines of magnetic force flowing around one of your great radio stations. The natural electronic pattern flowing between the Earth's matter and that of the ether has been broken up.

A very similar condition takes place where hounds in tracking a man run into the footprints of many men. Each individual carries with him, due to the nature of the chemistry of his body, a chemical radiation that flows between his body and the earth, and when the one who is being tracked mixes his tracks with many others, the vibrations of the many so intermingle that no one of them can be segregated from the mass. These vibrations excite the dog's nervous system by way of the nasal passage, but it is not registered as what is considered an actual odor. The sex and temperament are there, besides the type of animal it is that is being tracked.

A vulture flying high in the sky knows when an animal or human is dying and when it is dead by picking up the chemical changes that are occurring when death is taking place in a body. Male moths will find a female at mating time though that female be locked up and miles away. Bees keep in the swarm by being constantly in contact with these lines of force.

So each thing reacts according to the nature of the mechanical construction of its body. Through the mechanistic action of the body all of what are called "outer" stimuli are received and referred to the consciousness that is in charge of that body. But it is not till after the consciousness refers the stimuli back to the "outer" world that it becomes aware of the stimuli as objects or sounds located in a given point in space. I am sure, however, that it is known by most authorities on this subject that the eye

sees only about a tenth of what it looks at, and the ears hear even less than that in the way of sounds. To state it briefly, the sense organs of the human being all fall very short of giving a true and complete picture to him of his so-called outer world. But this situation is true of all life forces working through a physical-chemical body of any kind.

Often we are given to making comparisons between what is called human consciousness in them, but such efforts as have been made in the past will undoubtedly be made in the future, are extremely hazardous and will never lead to anything but confusion. And the confusion comes largely from Man's belief in form and his almost incredible lack of knowledge concerning the force called "life" that operates form.

There is nothing new in the statement that all forms act and react in accord with their environment in place and time, but because Man is capable of thinking and reasoning, he is more able to adapt himself to almost any environment or new condition that may arise in that environment.

However true the above statement may be, Man is yet of the animal kingdom, and his body structure and general actions show him to be; and he is to this day no less under the influence of the Group Soul, and until each individual becomes *consciously aware* of his own divinity, there can be no escaping this influence. For, as incomprehensible as it may seem to most of us, it keeps all things in a harmonious pattern of action until each and every thing has attained its highest state of growth, which was designed for it in the beginning of three-dimensional time.



LO SUN YAT

MEDITATION

Lo Sun Yat:

Man is a stranger to the matter world! He knows not how he entered herein nor from whence he has come; nor does he know what to do within the short period of time that has here! Lacking this knowledge, it is quite natural that once he is here he fears having to leave, for his destination is as moot a question as all the others.

By appearances it may seem odd indeed that man should find existence to be such an enigma, especially when it is realized that man has been coming and going from the world of matter for upward of a billion years. Factually, however, it is not odd at all when we come to understand that the human entity is a center of Self-awareness and as such is The Creator of all that is created and that the so-called matter world is another of His creations which He is experiencing. By this I mean that the matter world is not something in itself into which He comes and from which He goes, nor for that matter are any of the other worlds. However, it is the mode of operation He uses in creating which causes Him to suffer the illusion of going and coming as well as the delusion that He knows not anything regarding Himself or the origin of His creations. And what is this mode of operation? It is simply this: while He is creating, He is completely unaware of His creation; and once He stops the act of creating, He becomes aware of that which He created, and in doing so He is no longer aware of being its Creator.

Now, providing this reader is capable of comprehending the above statements, he will come to see the reason and purpose behind the need of meditation. Meditation is an effort made on the part of the lower mind to breach the gap between itself and the Higher Mind. Once this is accomplished, the sense of separateness that exists between The Creator and His creation will cease to exist.

True meditation is a rather intense kind of introspection; so, if you are to get anything of value from its practice, you must go where it is quiet and your body must be clean, or irritations will

rise in it which will distract your mind and cancel out your best efforts. As a matter of suggestion, I think it best, before starting your period of meditation, that you take a warm bath and, if your room is free of drafts, that you sit without clothing of any kind, for clothes have a way of irritating the body also. If you are hungry, it is best to take only a little warm milk and perhaps some fruit.

Now as you take up your position, let your first thoughts be that you are going before your Maker, the Divine High Self. Take three deep breaths, in and out slowly, and close your eyes so as to shut out the external world around you and begin to let your body relax. Upon feeling your body to be in a completely relaxed state, start to center your vision (with your eyes remaining closed) up to the root of the nose at a point slightly above the eyebrows. By putting your consciousness upon this spot you will be removing it from the external eyes and giving it to the internal Eye or All-seeing Eye of the High-Self. This is the act of what is called "giving yourself to God."

I must remind the beginner that in his first few experiments in meditation he may get nothing more from it than the pleasure the body feels from relaxing, but do not let this discourage you. You may also, in the first part of your meditation, become aware of strange sounds such as rappings and voices, but try not to pay attention to them for they are simply manifestations of your lower psyche and can do you no harm other than to hold you back from attaining your goal should you become fascinated by the phenomenon.

Man has been living so long on the outer-side of the Magic Bag that it is little wonder that any experience he may have on the inner is astounding and sometimes frightening to him.

Generally speaking, the Western mind lacks discipline. It is incapable of realizing and enjoying pleasures mentally. Every desire must be met with body satisfaction and all things must be accomplished in a hurry. This attitude to life frustrates the mind and brings on rapid deterioration of the body.

We can know how completely the body is related to the mind only as we realize that it is but an extension of the mind. In the past, and to a large extent in the present, it has been taught that

body and mind were two different entities. This belief has led many into thinking that they could cater to the body and neglect the mind, and vice versa. In India, there is a class of Hindu which believe that, by scourging the body, his soul, spirit, or mental-self will be better received by God. While it is true that by mental suggestion the nerve-ends can be so blocked that the brain cannot receive pain impulses the Mental Self is still aware that its physical extension is being abused, and when the Mental Self withdraws its attention from its physical-self in what is called death, it will carry memory patterns of such abuse with it into its next expression which you have learned to call the Astral. Of course, I do not mean to imply that the astral body will now begin to suffer any actual pain for pain is a relative condition, but the memory patterns will consist of the actions the body-self experienced and will again be reenacted in the after-life.

This is especially true should we get emotionally attached to an experience and find ourselves repeating over and over again. It is truly said that we are the sum and total of our experiences. If we accept this thought, then we need but a little more intelligence to realize the folly of emotional attachment. Man is free to do whatever he desires but if he acts only under the dictates of his emotions, he soon loses his ability to discriminate between what is intelligent to do and what is not.

Many people believe that meditation is some kind of higher thinking but such is not the case. The true meditative state comes to one only after he has stopped trying to think and reason. However, we cannot let go of our belief that by thinking and reasoning we can solve the seeming mystery of our own being when under the domination of our emotions. The ego, having no awareness of the Higher Self, is afraid to let go lest it be vanquished into darkness and oblivion. Of course there is some truth in the ego's fears that it will be vanquished, but what it doesn't know is that only by losing itself can it find Itself.

The material world by its own nature does not permit man to let go of his ego entirely but he can learn to so yoke the ego, or lower emotional self, to the High-Self that the true nature of the external world will be revealed to him for what it is—maya, illusion, sensory-dream. With this enlightenment, the external world ceases to be a menace to his existence.

MAN ON THE PHYSICAL PLANE

Lo Sun Yat:

Were I to tell you that there was a beginning to man and his physical universe, it would of necessity imply an end also, for in truth beginnings are ends and ends are beginnings. And quite apart from this, I would have to clarify the meaning of the term the "physical" universe. In defining the word "physical," we use such words as "material" or "corporeal," words which are supposed to declare an existing condition as opposed to another condition called "mind." A definition of this kind regarding what exists outside the mind would be very edifying if we only knew what Mind is, and I am sure our enlightenment would be even more extended if we could at the same time know what matter is, in or of itself.

Several thousand years ago the philosophy-loving Greeks, by a process called pure reasoning, came to the conclusion that, while the world around them presented itself to their senses as an endless series of surfaces, there must be an underlying homogeneous fabric to it all, and after a great deal more of reasoning, they named this mysterious fabric "atoms" thinking them to be little bundles. However, neither the Greeks nor anyone else at that time had any way of devising tests to learn whether the theory contained any facts. So a vast amount of time passed, and it seemed as though everyone, including the Greeks, had forgotten this little "cake" of reasoning dubbed Atom.

But man forgets only that which he finds convenient to forget, so the atom idea simply remained in the oven of the unconscious to receive further baking. Then one day, some adventuring thinkers having something of their own in the oven decided to look in on same to see how it was doing. As they looked in and saw beyond their own little theoretical cake, they saw something that startled them, and one of them said to the other, "What do you suppose it is?" and the other shrugged his shoulders in uncertainty and said, "I don't really know but it looks like something the Greeks cooked up about two thousand years ago." Then the man who had spoken first exclaimed, "In the name of Socrates,

that great lover of truth, I believe you are right! And if my memory serves me correctly, I think they called it 'Atoms'." "Well," the second man cried excitedly, "let's take the 'stuff' out and examine it under the somewhat bright light of present-day knowledge; perhaps we will discover something that the Greeks failed to see."

One of the first and most important things these adventuring thinkers discovered about the atom was that it was anything but homogenous and should therefore, have not been named atom but perhaps "Mummy," for it appeared to be a body of some kind wrapped in many sheets. However, as subsequent events were to prove, even that title would have had to be discarded, for the more sheets the adventuring thinkers peeled from the supposed body the more sheets were left to be peeled; and to worsen matters, each succeeding sheet seemed to be less tangible than the preceding ones, but at the same time, in some mysterious way, denser and increasingly more difficult to unwrap, until finally they came to the painful conclusion that if there was body at all among those sheets, it was there only as *mathematical structure*; and because of man's great need to name things, they named this mathematical structure "Energy."

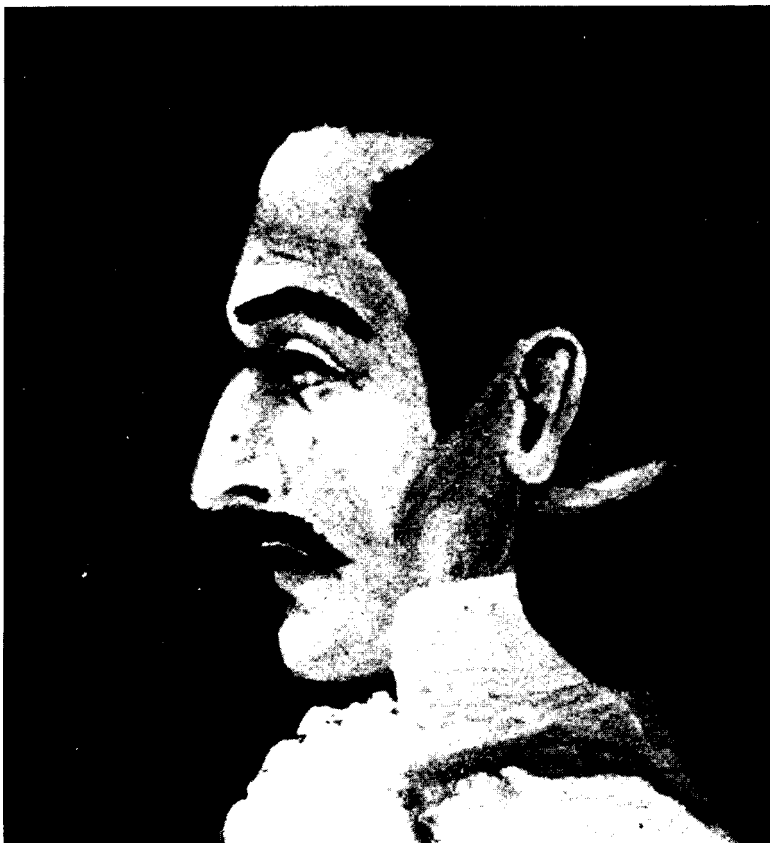
But let us not stop here, for physical science goes on to say that energy is not something in itself, but is the results of something (?) called matter in motion. Then the scientists say that energy is believed to be closely related to matter and mass. It may be that my knowledge of modern physics is entirely inadequate to cope with this kind of thinking, but I fail to comprehend how energy in *itself* can be closely or otherwise related to matter and mass when energy is only the end product of matter in motion. Of course the trouble here may be in semantics and not in existing conditions at all. But however this may be, the subject regarding matter and its linkage to Mind is a large and complex one and needs explaining to each new generation and, therefore, has to be brought down to the language of each new generation. But even so, I do not think it necessary for me to go into detailed talk on the modern laws of physics to reach the minds of the present. In fact, I am sure it would only befuddle the issue for those who are not adept in such laws.

The law of physics tend only to show that there is a phe-

nomenon in nature called "matter;" they make no effort to demonstrate whether it exists in or out of a condition called "Mind." Physics simply seeks to explain the workings of matter and not *what* matter *is*. This being the case, it is obvious that we have no argument with the laws of physics as such.

I've touched on some of the things regarding the activity of matter merely as a means of clarifying the fact that matter in itself is the works of one side of the mind called the Conscious Self-aware state. This Conscious Self is not a static thing but an ever growing, ever expanding condition and this growth takes place through what is called the sensory system. The sensory system is a system of measurements and the thing that is being measured is activity of the unconscious side of the mind and it is this activity that is called matter. This means, at least to me, that the physical universe per se is an *unconscious* creation and the consciousness is the God who "looks" or measures the Creation, and sees that it is "good" or a *precise measurement of Itself*. A precise measurement is a state of balance and when one finds a state of balance within himself, he will find the world around him to be good, the word "good" in this instance meaning *understandable*.

On the so-called physical plane, man is lost, but his state of lostness is due only to his hypnotic belief in his *not-self* which he has named "matter."



RAMON NATALLI

This personality was born in 1598 and died in 1652. He was an astronomer and belonged to the Royal House of Astronomy in Rome, Italy. He was also a student of law. He was a close friend of the famous Galileo and secretly fought the bloody hand of the Inquisition. Ramon Natalli was an agnostic.

He continued to pursue the field of astronomy after passing into the astral. He was pleasantly surprised to discover he had survived the death of his physical body. He discovered two things of great interest after being in the astral world about two years—the first was that sun spots were atomic storms and the other was that atoms consist of photons of varied frequency levels moving in a series of quantum arcs.

MAN THE SEEKER AND MAN THE CREATOR

Ramon Natalli:

My beloved friends, in putting my hand to these writings, I feel deeply responsible for not only what I have to say, but for the others who are bravely endeavoring this momentous task. I—and I am sure, all those of the “Inner Circle,”—are fully aware of the many and dangerous pitfalls that lie in our path in this sort of thing.

In order to save a lot of misunderstanding and general confusion, we will lend elasticity to this work by here stating that none of us either want or expect the reader of these papers to accept more of what is said as being truth than his own mind through years of experiencing life tells him is truth or possible truth.

Science and philosophy are the only paths of safety that man has to lead him from the thralldom of religious dogma and superstition.

Every time man puts his foot back on the so-called material plane, he is instantly engulfed in the muddy torrent of the aforementioned concepts. That any manage to rise above the surface of these insidious waters long enough to catch a glimpse of the lights called philosophy and science that tell them a beautiful land of *truth* lies within their reach, is to me a wonderful phenomenon in itself.

Praise be to whatever the Ultimate Force may be, man holds an unbreakable Unity with his fellow-creatures in the world of Thought, even though walls of conscious awareness form what appear to him at first to be insurmountable barriers between the many worlds.

There are a number of highly educated men and women who shy away from the use of metaphysics and occult teachings as something too nebulous and vague; and yet these same people will be found using equally vague and abstract hypotheses in approach-

ing a given subject. For instance—many otherwise great scientific men will look down their long, superior noses at you if you even suggest the possibility of an individual surviving bodily death, much less that they can be contacted and conversed with! And yet, these same gentlemen of letters will look at you with a straight face while trying to explain the atom, although the only way they have of knowing that such a particle exists is by mathematical equations; and in the realness of things, figures or numbers have no more concrete bases than does anything else.

If you doubt that figures are more than mental abstracts that aid you in postulating a mental construction so that you may better deal with it in your three-dimensional world, just try going into the division of matter and see what happens to your so-called concrete figures.

For example, let us take the simple problem of your postulated 0 or zero. This sign stands for what you conceive as nothing, but one cannot arrive at such a mental concept in any state of consciousness. However, you create this sign anyway, perhaps in order to save your sanity; more likely, though, it is used as a force against the abstract world to set it into motion towards your concrete world. So now your hypothetical nothing becomes an X-force that, in some manner, is used to materialize a concrete whole called "one" or the beginning of substance in your three-dimensional world. Of course, in postulating this whole number you must again ignore an infinity of fractions extending in both directions—from 0 to 1; and from 1 to 2, or to 0 or zero again.

True, physical man must resort to some compromise of mind with matter until such time as the material brain has developed into a better machine for his psychic to work through.

For the vast uninitiated majority it is best for them to keep the assumption of a definite beginning and end to things. As for the learned, they must come to one of two conclusions sooner or later; first, that there is an Ultimate Force whom they must assume to be *the One God*, and entirely apart from themselves; or (2), that they, themselves, are Gods and *The Ultimate* in essence of All.

There is no middle-of-the-road compromise for the initiated. But *whichever* road they take, they must hold fast to it with the

courage of their own convictions. However, they must at no time try to sway another onto their road in any manner whatsoever. They are duty-bound, nevertheless, to pass on their learning to their fellow-men—but they must leave the seeker to arrive at his own conclusions.

The general mass of God-men of the Etheric World had no particular desire, or knowledge, of producing for themselves a new state of mind, a new vibration, a yet lower plane to live in; but man then, as man now, is a creator. This creative impulse is something he has no control over. It is a tremendous *must* with him. His will and desire enter in, only in *what* he creates, but not in the impulse itself.

The seeds for the physical world you live in, and all the vast cosmos from end to end, or the circle without end, originated in the scientific minds of the Etheric World, implanted there by the Great Creative Impulse.

It was through this dominative, inquisitive desire that man first thought that if he could in some manner break up the *merge-pattern* of his energies in the Low Etheric World he would then perhaps be able to produce what you call free motion. In so doing he knew that he would first have to arrest the homogeneous motion of his world. But, as no body once put in motion can be stopped or held back without the force or body that stops it being equal to it, he found himself up against an extremely difficult problem.

In other words he had to figure out an entirely different way of thinking.

ATMAN PLUS ATOM EQUALS ADAM

Ramon Natalli:

To know the world of Matter is to know the world of Non-Matter which is the world of Mind, and to know the world of Mind is to have Cosmic Consciousness.

In reading the above statement and realizing at the same time the rather vast amount of scientific data regarding the nature of matter that has been compiled by the scientists, one may jump to the conclusion that the scientist is in a much better position to receive Cosmic Consciousness than anyone else. Of course such a conclusion would not be true, for all who are genuinely creative are in tune with the Cosmic Mind.

For example, a thinking student in physics learns that there is no such condition as matter per se; therefore he does not ask, "What is matter?" expecting to get an answer, anymore than he would ask, "How high is up?" Rather he comes to know by higher levels of thought on the subject, that that which is believed to be matter is merely a *condition* called motion, which is the resultant of work. For instance, there is an energy exchange of a very intense nature going on between the many particles of that microscopic bit of substance referred to as the atom. This exchange is known as "work." This work in turn sets and keeps the atom as a bonded unit in motion. A portion of this work in the atom produces two different types of motion or levels of exchange called heat and electricity.

The laws of physics state that a body once set into motion will continue (in that) motion in a straight line unless acted upon by an external force, but the fact is that three-dimensional matter cannot move in a straight line because a straight line denotes a perpetual and unbroken form of motion. Physical matter moves not only in wave motion but also in periodical bundles or quanta. The cause of this motion is due to the nature of the underlying fabric of space. The space comprising the three-dimensional universe is an electromagnetic field that is constantly returning to its center. Our entire universe is simply a cosmic atom. However, in order to comprehend the concept of Cosmic Atom, we have to

begin by studying its working parts, the microscopic atoms. Every atom has its own space in which particles move, and this space consists of a viscous type substance that exudes from the core of the atom in a series of arc lines. These arc lines drive the electron bodies outward from the core or nucleus and draw them back again. As this alternating magnetic force expands the orbital field of the electrons, it creates a positive electrical flow; and as it draws the electrons back to the center, it produces a positive magnetic field. This magnetic field of attraction becomes denser and of greater tensile strength to the inverse square of the distance of the outer electrons from the nucleus.

While the electron is spoken of as an energy charge, it must also be considered to have specific structure. This structure, consists of four lines of energy crossing one another at the exact center of each line. In addition, each line has a series of nodes placed alternately along its axis which builds up in density as it approaches the hub or center of the electron. Here they join and form a relatively larger node of greater magnetic intensity. Each of these nodes emits negative electrons which are very much smaller units of energy than the positive electron by many thousands of times. These units of energy are the results of the electron's effort to get rid of the force that was applied to it in projecting it into orbit.

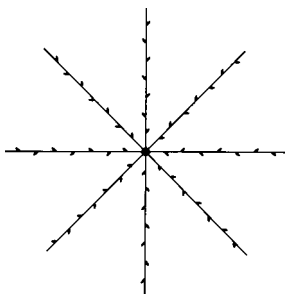
The atom is truly the "Magic Bag" of the universe. It contains so many properties that one could go on forever and never touch on all of these properties and the things they are capable of performing. With their vital substances they paint and mold the universe. They are the very stuff upon which our dreams are made! The gray matter in the head called the brain is made up of billions of them, and when we think our thoughts squeeze some of the "juice" out of them in the form of neutron showers. Rub certain molecules of them gently, and they give up some of their energies in static electricity. Hit some too hard, and their energies will erupt in violent winds of death and destruction.

As almost everyone knows, the word "fission" means to create a cleavage or break in a single unit. In fissioning atoms, a stream of extremely high speed protons are fired at the atoms and eventually the force field that surrounds the proton crashes into the force field of one of the orbiting bodies of the atom with the driv-

ing impact of millions of electron volts. The reaction of this applied force is heat, light, force, and the radiation of ions or negative electrons erupting from deeper layers of the atom.

Now, my purpose in explaining the activity of atom fissioning is simply to point out to the reader who may be unfamiliar with the subject that, notwithstanding all the above mentioned force that is brought to bear on the atom, no actual cleavage or true *break off* of pieces has occurred. To understand this, we must first realize that there is no such thing as matter *and* energy. While I have referred to the atom as being a "body" and electrons as having "structure" we must not let these words lead us into the belief that the universe is made up of two different kinds of substance and that the substance called "matter" exists as ultimate bits or pieces. An atom is made up of a number of force fields, with each one of these force fields having its own particular rate of motion or vibration. Now if any of this is clear at all, I am sure it will become apparent to the reader, that all that happens to the atom when fissioned is to greatly expand the field of operation of the outer shells in reference to the innermost ones called the nucleus, thereby giving the atom a larger volume of space to work in.

In thinking of the world around us, we automatically conjure up the feeling called solidness and then imagine it to be a property of this world, when in fact it is but a sensory measurement of the world of "Adam." Adam, the Magician, who by the use of his magical wands called the senses, makes passes over the walls of his imagination, and who by crying out, "Abracadabra" causes vast and complex murals to appear and disappear on the walls. And no matter the number of pictures Adam creates, he entitles them all—"reality."



THE NATURE OF THE COSMOS

Ramon Natalli:

In the construction of solar systems and island universes there is a vast amount of waste matter thrown off into space. This act of making and throwing off waste matter is no less a law of the cosmos than it is of any single body in all space-time.

The word "waste," however, is not a very apt one, for while Nature is very prolific, she never creates anything that will not at some time be used—and this is true of the waste matter thrown off by cosmic building. While this substance has lost its intrinsic value to the body being constructed in a particular point in space, it will be taken up and used as a building-block by some other body in the course of time. If however, a waste matter thrown off by a body is turned back upon that body, it is found, in many cases, to tend toward retarding it and in time may even destroy the body altogether.

The basis of all things, we may state, is *heat*. In the process of breaking down and building up, heat is not only the cause, but is also the effect. It is sometimes said that the word *cold* means absence of heat, as the word *darkness* means the absence of light. Neither of these statements is true. The words *heat* and *cold*, *darkness* and *light*, are "sense" words, telling of the body's ability to measure molecular motion by its organs of sense through the law of pressure; but where the word *cold* is concerned, in regard to molecular motion it simply means that the molecules of heat have lost some of their free motion and have slowed down or suffered a degree of inertia.

This is true also where light is concerned. There are no such conditions as absolute light or absolute darkness, but only degrees of these.

The degrees of light that can be seen in your three-dimensional world are brought about by certain forms of vibratory action taking place in your material substance. This action is then reflected on the permanent ether particles, which are considerably smaller, and produces a degree of change in them by expanding their electronic field so that they reach into your three-dimensional world, where the change is then measured by the sense organs of an individual

according to that one's sensitivity to light pressure.

Through your sense of touch, a form is found to be hot, cold, cool or warm. Now, all things have what is called potential kinetic energy stored up in them while they are inert, but once set into motion, a body will start discharging this energy in the form of heat units and the more rapidly that body is made to move the greater will become the quantity of heat, and the more intense and penetrating each succeeding radiation. A particle moving at the rate of billions of vibratory cycles per second is emitting light of such short length that it can be detected only by an electric photoplate.

It is in such fields of extreme motion that the X-ray and cosmic rays are found, the X-ray being about one ten-thousandth that of visible light and cosmic rays about that much again shorter than the X-ray. Both of these rays have, therefore, an extreme potential for ionizing all matter of a longer wave-length.

There is, in theory at least, a belief that some cosmic ray particles can penetrate about twenty miles of lead. To the layman in physics this would seem to be quite an awe inspiring theory, but let us stop and ask ourselves these questions: *What is space? What is its nature? Is it compressible? Does matter, as you know it, take up space?*

In order to answer these questions with any degree of intelligence, we shall have to go back to the accepted theory that the world in which you live is a world of three dimensions, called *width, depth* and *breadth*. But, in order for these dimensions to exist, it becomes necessary for them to have another body in which to take form, and this other body is called *space*. But space is really not of your world at all, but is a fourth dimensional state that in no way infringes upon any of your three-dimensional forms of action, and in itself is a hundred thousand times denser than the densest matter in your three-dimensional world. So the theory of the cosmic ray passing through twenty miles of lead is by no means a strange one when the theory is based on the fact that even twenty miles of lead does not occupy space.

The particles that go to make up space are much smaller than any of the cosmic ray particles, and they flow right on through all three-dimensional matter. However, both cosmic rays and X-rays are moving at such high rates of vibration that they have

passed out of the three-dimensional field to the extent that their passage through etheric or space-matter creates a form of friction in much the same way as a meteor creates friction in passing through your Earth's atmosphere. This causes the cosmic or X-ray particle to discharge a light ray of infinitely short length by expanding the electronic field of the etheric particles just enough to cause that field to reach back into that of your three-dimensional world, but the very instant the work that is being done on the etheric atom by a particle from your world ceases, the form of response that the etheric atom was making also ceases.

Whenever a particle from the three-dimensional world manages to have its motion accelerated to the point where it can make a contact with fourth-dimensional matter, the response made takes place in the three-dimensional world, but fourth-dimensional matter can move into the three-dimensional world only so long as a continuous force of three-dimensional matter is brought to bear on it.

Some few years ago I was asked where the cosmic rays come from. My answer was that they were manufactured by the suns from more or less solidified waste matter in your solar system which had been pulled into the suns by the law of magnetic attraction. The suns, acting as atom-smashers, tear away the outer shells and spew them out into space, where, traveling at speeds for exceeding visible light, they bombard your own Earth and other planetary bodies in your solar system. However, even with the great speeds at which some of these particles are moving, in a manner of speaking, much of their destructive power is taken out of them by their contact with other particles in the Earth's atmosphere. Nevertheless, there is yet sufficient force in them to cause drastic mutations in many of the Earth's chemicals.

Scientists have experimented at great length to create a mutation in radium by artificial means, but, as far as I have been able to learn, they have not succeeded in either increasing or decreasing its rate of break-down into lead.

It is my belief that none of the chemical substances out of which the whole vast material universe is made either breaks down or builds up of itself, but that these two continual forms of action are brought about by the forces of one chemical working upon another.

Certain chemicals, such as oxygen and hydrogen, have a great affinity for one another, and, when combined, work in harmony with each other, while others fight one another violently—or, unless a third force is brought to bear on them, simply will not mix with each other. This was true of oil and water until recent times when your scientists discovered that by the pressure of sound-waves these two could be made to blend very well. Very few of these chemical changes that are characteristic and necessary for the maintenance of earth life, however, could go on at all without the suns, of which there are many millions scattered throughout space, the one in your solar system being one of the smallest. The size of some of them would stagger the human imagination for they could hold within their huge bodies fifteen to twenty million suns like that of your solar system. Yet, in relation to the vastness of space they cast no greater light than the feeble flicker of a match on a great desert in the dark of night. All is relative—a thing is never itself until compared with something else.

It is thought by some that your sun was at one time a great deal larger than it now is, but that is not so, for the spiral lines of force to which its substance was first attracted have neither contracted nor expanded. However, its corona expands and contracts periodically, depending upon its period of attracting solar waste matter and breaking it down into usable substance for the Earth and other planetary bodies.

Some of this substance is called “cosmic rays.” These sun particles storm not only the Earth, but all other bodies in your solar system and are attracted to them by their magnetic pull. Some of these bodies receive a far greater charge than Earth, due to their mass weight or density, and the nature of the particles that one body may receive willingly may be repulsed by another. This depends upon the chemical nature of that body and the rate of chemical escape. As the density of the atmosphere around a cosmic body has a great deal to do with the rate of its chemical escape, this also would have to be taken into consideration.

This rain of cosmic particles is going on, night and day, although the shower is considerably heavier during the daytime. A body having no vegetation, such as the Moon, has little or no atmosphere; and not having an atmosphere, it is minus an ionized belt to protect it from feeling the full effects of the cosmic rays. As

most rays are a definite deterrent to all plant life, or anything with sap or liquid in it, the Moon—like all similar planetary bodies—never was nor will be anything more than a dead body of a definite geometrical size and density, set in a precise geometrical alignment with the Earth to counter-balance the Sun's magnetic effect on all the Earth's liquids. Did the Earth not have the kind of dense atmosphere it has, the forces of the Sun would soon drain it of all its liquid substance. The Moon, however, is a purifier; it keeps the Earth's liquids from becoming stagnant by keeping these liquids in a very minutely-timed state of ebb and flow, with a necessary pause between the two to gather their forces.

All matter works by this ebb-and-pause-and-flow action. A thing *flowing* is creating energy and a thing *ebbing* is losing it, but in its moment of pause it is gathering unto itself the energy it created, which it will use as its driving force toward action again. The whole vast universe is pulsating in a finely timed rhythm.

It may seem, because of his wars and general leanings toward inhumanity to his fellowman, that while all else may be working in the fine precision I mentioned, Man himself is not doing so. Looking at the over-all picture of life, however, we will find that all of Man's seemingly inhuman acts are but the forces of Nature endeavoring to keep that nice over-all balance.

We must come to the clear understanding that the forces of Nature have no concern with bodies—whether these bodies are of man, animal, fish, fowl, insect or plant—for all of these are merely momentary manifestations of The Life Force working towards a great goal—and that goal is the acquiring of a more comprehensive understanding of Itself through Its parts. And who is this "Itself?" It is *I*. Yea, I even am *He*.

Had I known this soul-stirring truth and written it when I lived on Earth in 1624, I would have been burnt at the stake even as Galileo and his discoveries were condemned by that blood-glutting mind and soul-destroying group that headed the Roman Inquisitions.

Although I have tried in the above paragraph to give you some idea as to the over-all desires of Nature in respect to Man's inhumanity to his fellowman, I have no wish to leave you with the thought that brutality, lust and greed among men is the way of Nature, for that is far from the truth and the fact that Nature

herself knew there was nothing to be gained by viciousness other than greater viciousness, is shown by her provision of a scale of balance called "cause and effect," *from which there is no escape.*

For the moment, let us leave the field of moral philosophy and talk of what is called "a thing in itself." In order to really learn anything at all concerning this it will be necessary to make some rather serious changes in our way of thinking. What better way can we do this than by keeping in mind the fact that there are no such things as miracles or mysteries. Down through the ages Man has been cursed and his naturally inquisitive mind has been stymied by these two words, shoved upon him by the priestcraft and the pseudo-scientist. A mystery is only that which has not yet been studied from all of its sides. A miracle is that which happens in spite of Man's foolishness and seeming perverseness in wanting to learn anything about himself and the worlds in which he lives.

You are now living in an era that demands upon your knowing by *personal* experience and not by wishful thinking or faith or even by your common variety of reasoning and so-called logic—for all of these are limited to your supposed belief and understanding of a Deity or some vague patchwork called "scientific reason and logic."

Of course, in some of the higher orders of mentation there exist systems of reason and logic the nature of which borders on what may be called pure abstraction, and in that light has as much to do with your common type of reason and logic as two-and-two-make-four has to do with calculus. They are both called mathematics but that is all that can be said in comparing them.

One of the most appalling experiences a human being can have is to suddenly realize how utterly vast and completely incomprehensible is the entire scheme of life. We are like children lost in the eternal wastelands of space with nothing more to go to or come from but more space, and it is not at all strange that we are terrified by this "spaceness," for it seems to represent that entirely unknowable something called "X."

How can this be otherwise unless Man learns that He is not *looking* at space, but that He *is* Himself space. And, as the Self cannot contemplate Its Self except through one of Its lower vehicles, It cannot comprehend space. But the instant It produces

anything, that is in the slightest degree different than Itself, It has a *something* with which to compare Itself, and, in so doing, becomes both the First Cause and Effect—and thereafter, every effect not having anything to give it a Self-state of awareness becomes a first cause by creating another effect.

While a First Cause looks *forward* to finding Itself in Its effect, the effect has to look backwards to find itself in the First Cause, and not being able to comprehend its Father, it sees nothing. But an effect never takes place in the original dimension of the time continuum, and this is why an effect cannot see itself as being other than the First Cause, but at the same time has no awareness of itself until it creates an effect in which it finds its own identity through the degrees of difference it senses in its own creation.

Every effect finds its birth in an entirely new dimension of time from that of its cause, and this new dimension means new situations to be conformed with and that means new forms of action. So it was out of these endless forms of action and reaction taking place in dimensions of time that physical existence, as you see it, came into being.

So, also, we find that there is no such condition as a *ding-an-sich*, or “thing-in-itself,” but all forms of action taking place in their own time dimension leads the unthinking to believe that the dimension in which they have their consciousness is the only existence there is. Not being able to get back to their way of thinking—or not thinking—a feeling of insecurity comes upon them, and this feeling of insecurity makes them desirous of something to lean upon. This “something to lean upon” naturally must be greater than themselves so they conceive of what they call a God, failing at the same time to realize that this God would be no more and no less, either in quality or quantity, than their own conception of Him—and because Man’s physical nature is wrathful, vengeful and jealous, so is his God. It cannot be otherwise for Man can only create to the extent of his own dimension in time. It also must be remembered that in comparison to all else, your Earth is considerably less than a flick of dust.

If the Earth itself is such an insignificant thing, where, you may wonder, must Man stand in the scheme of things! Completely blinded by the hypnotic power of the ego, we little cosmic shadows

move about on the face of this bit of cosmic dust that is whirling away in a sea of nothingness.

But it must be kept in mind that the states called "largeness" or "smallness" are no more than the conditions of one's awareness of his own physical body in comparison to that of another body located at another point in space-time; and that also space-time itself is of the same nature—that is, a necessary formation of the consciousness to have something sufficiently different than itself to lend it the feeling of separateness.

This illusion of separateness automatically creates the illusion called space-time.

If the reader, provided he is at all desirous of freeing himself from the complexities of fears that beset most of you living in the physical body, will go back over the last page or two of these writings and meditate upon them I think you will see how utterly foolish it is to fear anything or anyone, for all of your fears are of your own making and manifestations of your own desires, many of which do not have their origin in the physical level of consciousness and because they do not, you fail to see them for what they really are.

Shortly after the two hundred inch telescope had been in operation at Palomar, I, unbeknownst to the astronomers there, studied the heavens through its complicated mechanism. To say that this new astronomical eye is one of the greatest bits of scientific art achievement of your twentieth century would be expressing my thoughts mildly. Nevertheless, it is not a thing-in-itself, but is the product of the minds of those who made it. Therefore, let us not stand in awe of it, but let us bow our heads and give thanks to the Great Mind who, working through the machine called the "brain" of these individuals, made this monumental piece of work possible.

While this "eye" can see a billion, two hundred million light years away from your Earth, and your astronomers were astounded to discover that the universe showed no signs of coming to an end, even at that staggering distance, this fact should not frighten you nor make you feel insecure, but should make you glow with joy and sincere inward pride to realize how truly great *you* are! I mean, of course, you as a consciousness.

A billion light years! That, my friends is no more than a mile in consciousness, and but a breath in the measurement of mind-time.

In my present state I have no use for your great telescope. I can tell you that the universe stretches out from everlasting to everlasting. There can be no end to it simply because it is all Mind, and there is no end to Mind.

Now let us look at the Universe from your materialistic standpoint. That is, from the belief that it is something in itself, apart from your individual consciousness. To begin with, it is but foolishness to even try to give in figures the number of bodies in the cosmos, for the consciousness of material man cannot comprehend such figures. But, as numerous as they are, each and every one of them is arranged in a very precise geometrical order in relation to one another, and each has its own work to do.

While it is true that many of these bodies are constantly running into one another and being destroyed, all such destruction is brought about the instant any form of unbalance starts to take place. Indeed, wherever we may look in Nature, destruction comes in the wake of inharmony.

The old wives' tale that "Nature abhors a vacuum" is nothing more than just that—an old wives' tale—for while both Man and Nature can create vacuums of a kind there is really no such thing as an absolute vacuum. It is true that both atmospheric and etheric pressures are considerably less in outer space, and therefore a body can be made to travel at speeds far exceeding that of light, but that body is not moving in a complete vacuum for the existing void is but relative in density to the body moving in it.

Whether a vacuum is created artificially by Man or by Nature makes little difference for in both cases only the grossest matter is removed. That which is left is so dense in its parts that it is out of the reach of any action that may be brought to bear upon it from the three-dimensional world.

While Man may by his inquisitive nature do certain things merely to see what the outcome will be, Nature acts with a very definite purpose, and has a foregone conclusion as to what the results will be.

As far as vacuums go, I would say the only complete ones I

have ever found were in the heads of those who failed to think for themselves.

Now I would like to make reference to the suns and the appearance of what are called *sunspots*.

Galileo, who was my idol as a child and whom I deeply admired throughout my adult life, thought sunspots were dust clouds on the face of the sun or vapors. Other astronomers have thought them to be everything from mountains to satellites. From my own observation, I believe them to be huge tunnel-like formations penetrating from the surface inward, sometimes to the depth of 93 thousand miles, their diameters anything from a few hundred to many thousands of miles. The interiors of these tunnels or tubes are considerably cooler than the rest of the sun.

These spots are formed after the sun has reached its highest level of attraction of waste matter or stellar debris. The point of saturation of waste matter is not a constant but varies considerably, depending on the amount of matter it has discharged from itself during its period of repulsion.

The "tunnels" are atom-smashing tubes. Sometimes several of these tubes form relatively close together; at other times hundreds of thousands of miles apart—and they appear on different parts of the sun's surface or photosphere from time to time, depending on the strongest point of magnetic attraction.

This feeding of the suns from stellar debris by the trillions of tons has kept these suns from burning out billions of years ago, and will keep them going for billions of years longer unless some body of greater size, or equal size but greater mass weight, gets off its orbit and crashes into one of them.

I say this despite the fact that many of your modern astronomers do not believe it will last longer than from twenty to thirty million more years—which is a paltry number of years in cosmic time. They seem not to reckon with the fact that both destruction and construction of vast bodies are going on constantly in the starry realm, and that, more often than not, when destruction takes place a new supply of waste matter for the suns is created. And more—the nature of the action of the particles that go to make up the suns is entirely different from the matter that goes to make up a flaming body that will later cool off and form a planet.

The particles that go to make up the photosphere are not burning but are condensations of such gases as hydrogen and helium, and due to the tremendous gravitational pressures, they are compressed into solids and are of extreme weight. These heavy globules of matter are floating in a sea made up of the same kind of substance as that found in an extreme vacuum. The mass pressure it exerts on the globules is so great as to hold them in their places so that their only escape is by radiation.

During the period of the sun's magnetic attraction, the corona's field is approximately three hundred and forty-six thousand miles, but in repulsion it goes into violent action shooting great streams of energy for millions of miles out into space. Space itself, throughout the whole starry system, while appearing to be a void, is made up of matter many times denser than any bodies in form.

The question will arise, no doubt, as to how these atom-smashing tubes are formed and how they work. Let us picture, if we can, a large hollow glass globe filled to capacity with highly polished but somewhat irregularly cut diamonds. The diamonds will represent the globules of matter that send off photons, or light ray particles. The space in between the diamonds we will fill with a heavy grade of oil. This we will call the *umbra*, or substance in which the diamonds float around. This substance, being much heavier, has a greater pull of gravity than the globules (or diamonds) and causes all matter that the suns attract to themselves to fall into it.

However, due to the sun's rotation, the matter thus attracted strikes only certain parts of the sun's surface and on entering this "oily" matter it is crushed or ground up by the tremendous pressure created by these globules of matter working against one another. This crushing effect brings about tremendous atomic explosions, with extensive chain reactions, forming gigantic rents in the sun's photosphere. After each initial explosion, vast whirlpools are formed as the globules that make up the photosphere rush madly to seal up the rent.

The action of these whirlpools is felt hundreds of miles above the sun's surface, dragging down into its rapidly spinning center numberless tons of stellar debris, and when the mouth of the whirlpool has closed, another tremendous explosion follows showering your Earth and endless other bodies in space with a variety

of highly potent electrons, some of which will bring a more rapid breakdown in the chemicals of your Earth, while others bring a greater growth.

Although it is the heat of the Sun that sustains life and growth on the Earth as well as on all other planetary bodies, it is the cosmic rays that start life and tell what forms are to be made and what changes are to take place in them during their period of existence.

Even provided such a body as the Moon had an atmosphere, its lack of density might prohibit the formation of an ionized belt in its upper layers and the lack of such a belt would automatically leave that body open to receive the full brunt of the cosmic rays which would mean death to all sap-producing bodies on such planets. Also, where there is little or no plant life, a planet will absorb heat from the sun much faster during the day but the rate of escape of the heat in its dark hours is very rapid. These sudden changes in temperature alone would prevent the existence of life on the Moon or on Mercury.

Mars and Neptune, however, not only can but do have certain kinds of plant life which means that they possess an atmosphere whose upper layers are ionized. Neptune's vast distance from the Sun permits it to get some sixty-four hundred times less light and heat than Mercury, figuring that light and heat diminish proportionately to the square of the distance. However, light is not a "something" moving through another something called "space," but is kinetic energy created and let loose by the tremendous perturbation of the Sun's particles.

The vibratory motion of these heat units creates a wave-pattern. These heatwaves then excite by induction the etheric particles into changing their magnetic alignment, which causes them to reflect the motion of heatwaves. Nevertheless, the action would still be measured by the inverse square of the distance, but this time in proportion to mass vibratory intensity. If we were to take into consideration the fact that no atom of matter ever actually touches another, we may say with a great deal of truth that all action takes place by induction.

On both Mars and Neptune, plant life growth is much heavier in substance. While Martian plant life is more of a mossy, fungus-like growth, in color mostly gray and rust-red with faded shades of

orange-yellow, Neptune's plant life is considerable and spread over a comparatively large area. It is very fibrous, with the quality of heavy rubber, and in color much like that of Mars—a great deal of sickly gray and rust-red, and some black. These plants produce large, heavy leaves, but no flowers. The sap in them is very thick, is of a mud-brown or very dark red color and smells to high heaven. It would mean instant death were an earth-man to breathe it since it consists mostly of carbon monoxide gas taken from an atmosphere that is heavy with ammonia.

The Martian atmosphere is somewhat like the Earth's, but it too is well filled with ammonia gas, especially at its poles, the central portion being the purest. There we find some plant life that nearly resembles that found on the Earth, even to its greenness.

Tremendous winds sweep across the central part from time to time, being more prevalent in the summer months and they sweep millions of tons of iron oxide dust into the Martian skies. Sometimes it happens that this red Martian dust is driven into outer space where it moves between the Sun and the Earth, causing the Sun to appear red for many days.

This sloughing off of planets and asteroids is much more prevalent than is commonly believed. Quite often, too, some of this planet and asteroid dust comes close enough to Earth to be caught in the clouds. Then the water that falls to Earth may be black, red, or almost any other color and the suns may appear red, green or blue.

To speak again of Neptune—because this planet is some thirty times further from your Sun than is the Earth, it is thought to be a world of eternal darkness and ice. This is not true, however, for while Neptune does get little radiation of heat units from the Earth's sun, it is in alignment with suns in other solar systems which are millions of times larger than the Earth's sun, so it is anything but frozen wasteland. Its summers are very long but mild—somewhat on the order of the Earth's fall months. Its winters, while long in comparison to Earth's, are very much shorter than its summers, but unbelievably cold and in more or less of a constant state of agitation by bitterly cold winds, both of its poles remaining in a constant state of ice.

Due to its huge size and mass weight, Neptune attracts to itself far more cosmic rays than either Mars or the Earth.

Now I would like to speak briefly of what is called gravity and its nature. As much of what I have already said about matter and its varied forms of action is perhaps new to many of your physicists, and may not meet with the approval of some of these able-minded men and women, it is probably too late to turn back from my sinful ways, so I must continue on the path I set out upon. By this, I simply mean that my views on gravity and its laws also, no doubt, will be outside the pale of accepted beliefs.

Everything being equal, perhaps it would be advisable that in our learning we take everything *cum grano salis*. In so doing, we are not liable to be too far wrong in the things we finally accept as facts. So now, if the reader has his salt-shaker in hand, I shall proceed to expound by theory of gravity.

Let us start by pretending space to be a vast sea, as in many ways it really is. The deeper we go into a body of water the greater becomes the pressure on our bodies per square inch of the body surface and we find this same condition is true in the sea of space.

Man on Earth is like the fish that live in the depths of the ocean, for both can rise only to a given level of sea or space, or they will die from lack of oxygen or too much of it. And if taken too far up, the growing lack of pressure which their body structure has been designed to stand will cause it to burst outward.

It may seem that I have been speaking of air and water pressure alone, but you will soon see that neither water nor air has any pressure in itself, for the force they exert against man or fish is due to the force called "gravity," and the degree of the pressure varies considerably depending on the cosmic body one inhabits and its mass weight.

If the mass weight of every body in space could be given, we would find that the Cosmic Designer must be a stupendous genius in geometrical precision.

But let us go back to consideration of the fish in the sea and man in the atmosphere. If the mass weight of the fish, let us say, is four pounds, he will displace four pounds of water; or, if it is a whale, weighing up into the tons, he will displace an equal tonnage of water, and this is also true of men as well as all other things living or existing in the Earth's atmosphere. However, as we move

out into space away from whatever body we have been living upon, we find our bodies either expanding, due to lack of accustomed pressures, or contracting, due to too much pressure—which means that our bodies will explode or be crushed into a more compact state. For instance, if an Earth man landed on Neptune he would not be able to move around. And more—he would likely be crushed to a pulp, due to the tremendous pull gravity has on that body; and a Neptune man, if he could land on the Earth would soon explode for lack of gravitational pressure per square inch on his body.

Provided all the above is true about the force called “gravity,” and provided that we are agreed that all is matter working in one form of motion or another, then perhaps we may concede that *gravity is matter out of which comes all form and shape*—as indeed we suggest to be the case.

Gravity, being made up of fields of successive grades of densities (or, if you prefer, degrees of rarefaction), and not necessarily electromagnetic in itself, but simply magnetic and electrical when working upon bodies of greater mass, varies in its nature according to the density of the body or the lack of it. Now, if we consider the ethers as gravitational fields of varied densities, we can say that there are what are called ether drifts, which means that while a steady downdrift of the ethers on one part of the Earth may be, speaking arbitrarily, 60 miles per second, on another it may be 80 to 86. Where such drifts are very slow, it may well be due to some erratic action taking place on another heavenly body closely related to the Earth, and such action may produce either a warp or a vortex in the gravitational fields. The Sun is the body most likely to bring about this condition.

I could go on writing about these things until I had a volume so vast, that, no matter how fast one were capable of reading, he could spend his entire life reading it and still have plenty for his children and his children's children to spend a lifetime with. This will give you an idea not only of the endless nature of this subject, but of the minute amount that I have given here.



ARAKASHI

Less is known about this personality than any of the others of the Inner Circle. All that the Inner Circle can, or will, tell is that he was a guru or holy man and that he lived and died in the Punjab district of India. They suggest his days were numbered from 1398 to 1420. His teachings were "Buddhistic."

The members of the Inner Circle, described in biographical sketches, on this sheet, are teachers. Through Mark Probert, they are giving us, infinite wisdom and knowledge, to help us understand this life and perhaps prepare us to some degree, for the life that is to come.

TIME, SPACE AND CONSCIOUSNESS

Arakashi:

What can man say of these three things? As far back as man can call upon the known history of his first appearance on the earth he has pondered on the nature of time, space and consciousness; and yet the vast majority of mankind are no more enlightened regarding them now, in your present day, than the greater majority were in the beginning. This, of course, is not surprising to those who have truly sought to acquire knowledge of life.

The words of your Master, the Christ, were surely not spoken in jest when He said, "Seek and ye shall find," and "Knock and the door *shall* open unto you."

The greatest difficulty the Western World has to contend with in the learning of occult matters is the excessively restless minds of her inhabitants, and their more or less subconscious state of boredom. In a manner this condition is good but in the long run it tends towards indifference and the learning of half-truths; half-truths breed greater doubt and doubt leaves you in a greater quandary than no knowledge at all.

We, of the "Inner Circle," have said much in the past three years on the subject of Time, Space and Consciousness, and I do not feel that what I may say now shall add greatly to it but I write it here so that it will become part of this book and be read in some distant future and perhaps be better understood.

Time, most of you are taught to believe, is something in itself and has to do with your world only—and more, that it is something quite apart from you as an individual. And Space is regarded in much the same manner; and Consciousness is limited to the physical body and therefore cannot exist apart from it or extend beyond it.

I fully realize that I am not adding a thing to what almost all of your known philosophers have repeatedly said—that Time, Space and Consciousness are not three separate entities in them-

selves but are modes or conditions of the *one* state, namely wakeful awareness of the self to the self. No body is necessary for the self to function in; a body is merely an expression or mode of the self, and is best suited for that self to acquire the knowledge that will be helpful to its own growth in whatever state of awareness it may make for itself.

There are endless modes of time and space, simply because Consciousness is an infinite and unbroken circle; and there is no escape for man from this circle unless an individual can become oblivious of and to himself. Such a condition would then imply a void, a complete state of nothingness. Then, such a law would not only tend to show that all of our substance or matter has both a beginning and an end and that by some as yet unknown process something is born out of nothing—it would prove it as a fact.

Man does not move around in space, but in *consciousness*, or modes of consciousness. Consciousness is not a quality or quantity locked up in the head or heads of people and things. It is a *motion of matter* and extends into eternal “space,” is perhaps a hundred million times denser than any separate substance known to you at present.

If one could only be brought to realize that there is no such thing as physical senses, but that the body possesses *channels* through which the self, or *psyche*, makes himself or itself aware of the mental constructions or extensions of others, as well as his own! If this were not so, a personality that had once quit his physical vehicle could have no further connections with that particular phase of consciousness. Self-willed trance is the consciously giving over of these channels by the original operator of a body to another operator who has discarded his own physical body for new experiences in consciousness. Obsession, in such case, seldom takes place in self-induced trance for a longer period of “time” than that which was agreed upon by the acting “medium” and his or her control. As a rule, it is the visiting entity that stipulates the allotted time for it knows best the amount of energy it can safely absorb from the physical body without bringing harm to it.

In what you call subconscious obsession, there exists a complication of dissenting forces at work. To begin with, the physical body of the one so possessed has not been prepared or condi-

tioned in any manner for the ordeal. This causes the victim to lose far more nervous energy than he or she can normally stand. The conscious self, not knowing what is taking place with its physical self, continues to make its accustomed demands on it, finding it will not respond, the ego becomes agitated. This agitation acts as fright and deep anxiety on the nervous system; this, in turn, causes the adrenalin glands to overact, and of course all other glands throughout the body will have to meet the abnormal demand—all of which are staggering blows to the personality of the individual concerned and causes him to forcibly lose control of his own physical self for short or long periods of time. Then, if the invading entity knows how, it can galvanize the body into action. Some obsessing entities are so proficient in their ability to control a body that it takes an expert with a full understanding of para-normal activity to discover them.

All spicy foods should be eliminated from an obsessed person's diet and he should not be allowed to have the least bit of alcohol but he should never be allowed to go without food longer than four to five hours, and the sex energies should be kept at a low ebb. For one hour every day the person should be placed under a hypnotic spell and the entity in possession talked to in a kindly but firm manner. He should be advised of the harm he is committing on the physical machine of another, its dispossessed owner, to say nothing of the great retardation of its own growth and future advancement. Now, let us go back to the subject of Space-Time again.

If your men of science hope to understand more clearly the phenomena of life, they will have to come sooner or later to the realization that this thing which we call "space-time" is not in its true nature an objective over-all element, but a very *subjective personified activity* that is projected from the self in compact, extremely minute impulses. On the gross earth plane these impulses are what you call chemical particles—called this simply because the nuclear structure of these impulses can be so arranged as to form what you think of as matter—however, only the kind that is suited for your three-dimensional way of thinking. But deep within the gross matter field there lies a more subtle field known as the *etheric plane*. It is from this next higher vibratory rate that solidified matter draws its energy that keeps it functioning in the

physical world. When a physical body of any kind starts to deteriorate and go through the state you call "death" it is because the channels through which it absorbs this etheric energy have failed, for one cause or another. The energy-matter that went to make up that particular body will go through many forms before it again flows back into its original state of formless matter.

All that man sees is *matter in motion*, and then almost always only one phase of it called the physical world.

When seemingly strange phenomena, such as odd-looking aircraft and countless other things, come to your notice, you can be assured that it is one form of matter merging with another that has an affinity or strong pull of attraction for it. Sometimes the force of attraction is so great that the speed at which they meet causes them to do what you call explode. An explosion is but one of the many ways that one dimension has of merging with another by sudden and violent breakdown, or deterioration, and almost instant regrouping to form new substance.

MIND FORCE

Arakashi:

No two substances are alike, for each has its own particular rate of vibratory movement. Yet each must have a pole of diametrical opposition as well as one of attraction; and it is in one or the other of these poles that mind force goes to work, manipulating matter, molding it into three-dimensional form.

It is wrongly supposed that gravitation is some form of three-dimensional energy at work. It is *mind force* working on or in chemical fields. It directs the electrons that spin around the atom, as well as the astronomical bodies that spin around the suns. Matter of itself has neither shape nor form other than that desired by mind, and the seeming endlessness of matter is due to the fathomless nature of mind, which is without beginning or end.

At the present point of your civilization, you are still without the conscious knowledge of how to direct your thought forces to mold matter in visual form so it still remains what you would call a subconscious activity. This knowledge was once yours when you existed in former lives in other civilizations that have long gone down into dust. Every civilization acquires this knowledge after it has reached a certain high state of consciousness; but each and all in the past misused it to dominate the masses, thereby bringing about their sudden and violent end.

It must be remembered and thoroughly understood that the particular body in which man may be operating is of no true importance to life. So, if what he does causes the eventual destruction of that body, whether it is of one or a hundred million such bodies, no real calamity has been suffered as far as life goes. It is only the emotional centers of the body that cause the individual mind to assume that a great or a small disaster has taken place, the size and importance of the assumed tragedy depending on how it affects man as an individual. So, you see, it is not the body that is important to man, but the consciousness.

The true God is not vengeful, nor has "It" any of the negative attributes of the Jewish God of your Christian Bible. "Its" actions

are in no way motivated by what physical man calls emotion—and more, “It” is not cognizant of matter in shape and form, whether it be that of man, animal or things—for all of these are the *One Thing*, and God is interested in and aware of that *One* only. The essence of that *One* is conscious awareness. Without it, nothing could exist on any plane.

Now, a word to those who have been raised in the Christian orthodox churches, and who through such teachings have come to believe that “The Lord thy God is a jealous God” who suffers his children to go through the alleged tortures of a purgatory. I can only say that such beliefs are best suited for you until such time as you awaken to life’s greater purpose. There is only this to remember: *Life is as you believe it to be*, and you are your thoughts. So, whatsoever you believe, do so with all your heart. But, whatever your thoughts, do not be ashamed of them, but face them and try to understand them—for truthfully, all thoughts are of God. If they seem wrong or evil to you, it is only because your physical self has, through the emotional body, misinterpreted the thought impulse or mental picture. A wrong interpretation brings about a wrong act.

It is my belief that neither man nor animal commits an act of any kind, good or bad, for the act itself, nor because his act will bring pleasure or pain to another—because no one separate individual can really know what constitutes pain or pleasure for or in another. Of course, we assume we know, but our assumption is based only on our individual feeling as to what gives *us* pleasure or pain. Certain kinds of pleasure for one can be extreme pain to another, and *vice versa*.

When a man sets out to torture another, he does not start doing so by conjuring up in his mind what mode of torture would be most unpleasant for that other, but by imagining what would be most unbearable to himself. A masochist is an inhibited sadist, and a sadist is an inhibited masochist. A man giving alms to charity does so not because he is capable of sensing the great relief from lack it will bring to another but because the giving brings him a bolstering of his own ego and sense of self-security.

When a man and woman who claim to have great love for one another set out to culminate that love in the sex act, they sel-

dom do so with the desire to bring pleasure to one another, but strictly to themselves; and in the few cases where they may really consider the other above themselves, their ideas are formed and acted upon by what brings the greatest sense of gratification to their own physical bodies and minds.

What I am attempting to get at is merely the fact that we are all unknown quantities to one another. One man never comes face to face with another man but what he comes face to face with *himself*, but not knowing himself, others appear as an *X*-quantity to him. If all this is true, is it not logical to obey the teaching of *all* the Great Teachers; that you love one another? For in so doing, you really love yourself.

I have intended this present writing as a continuation of my earlier chapter, but you may well ask what the last few pages of writing have to do with *time*, *space*, and *consciousness*. To that I may say "Everything"—for all that man does he does in a mode of space-time, which is consciousness.

"Subconscious" and "unconscious" are practically the same states for all either of them can mean is a different mode of awareness. Mind, being free, is not limited to any particular one of the endless modes of awareness—and, indeed, can hold a sense awareness to several modes at one and the same time. We do not, of course, advocate that he allow himself to fall into this state of duality, for it is not good. He can learn but little, and that little will be much too confused to gain him anything of worth. We feel that to really comprehend what is going on upon one plane, it is far better to block off all the others.

To prove this last point, follow Nature. Natural sleep is Nature's way of blocking off your outward state of consciousness, giving rest to the physical body and bringing into action the mental body. The various stages of trance are the blocking off of the different modes of consciousness so that the mental body can be entirely free on the one particular plane where the Self is seeking to work.

Let us talk a little on a few attributes of man that your present-day scientists are struggling with—apparently with great difficulty. These attributes are called *paranormal* simply because they are in such little use and therefore little understood. We refer to mental

communication—not only between those still existing in the physical realm but between the two worlds and so-called precognition, clairvoyance, and clairaudience. In many of the previous pages of this book we have mentioned these subjects in one manner or another, but here we will try dealing with them in a more conclusive fashion.

We know as well as you do that these subjects have been dealt with in an exhaustive manner by some of your greatest scientific minds and these men and women deserve much credit for their tireless efforts. We of the “Inner Circle” have no desire to affront them in presenting our humble opinions on these matters. We do rather hope that what we have to say will in some measure give them a somewhat clearer light to work by. We also hope that our rather unorthodox manner of approach will not scare them away before they finish reading and giving some consideration to the following paragraphs.

First, in regard to *mental communication*, or what you call “telepathy”—we wish to strike at this boldly by stating flatly that there is absolutely no such thing as the latter, but there very definitely *is* the former. By this, we mean that to use the word “telepathy” is to imply something sent through space by a wave of energy from a given point to another given point. Such a concept is entirely due to your assumption that space-time is something apart from the individual—outside of him, as it were—and having an existence of its own. We, of course, can readily understand how one still living in the physical body can arrive at such conclusions, for we at one time also thought the same. But let us assure you, my good friends, that this is decidedly *not the true situation*—and we are not now talking philosophically, but are relating facts as clearly as we can with words.

If space-time was an existing condition, separate from consciousness, then consciousness could never become aware of it; but space-time *is* consciousness and is everywhere present. It never began and therefore shall never end, and there is no motion to it. That which you see in motion is a creation of It, Consciousness, and these endless states of motion are molded into gases, liquids and solids, according to the needs of the varied and endless modes of consciousness. Some of these modes are what physical man calls *time* and *environment*.

Now, in respect to the physical brain of man—and animal as well—there is a brain wave. These brain waves are the points of contact between the mode of consciousness called the *physical man* and another mode of consciousness called the *Spirit*, or *High Self* of the individual. It is by the strength of these brain waves that the *High Self* makes all of its so-called sense contacts with the physical world; and they are created by the chemical composition of the body. If the body becomes chemically maladjusted, a small or large change takes place in these brain waves, and the *High Self* senses that change and the physical man feels himself out of harmony with life, calling himself sick, or blind, or deaf, or lacking in one way or another.

These chemical mutations are constantly taking place in the body but no two bodies are affected in precisely the same manner, for the “I” consciousness of each individual interprets these changes in its own way. The effects, therefore, are not brought about so much by the actual chemical changes itself as by what the “I” consciousness of that particular body has learned to consider as being normal or abnormal to it.

This is why hypnosis is capable of bringing about a so-called cure or readjustment of diseases of the physical body, including the brain. The physical extension of the mind called “the body” is placed in abeyance, and the self is engaged in a calm and reasonable conversation, in which it is told that the chemical change that is giving it discomfort can be changed back to normal. The physical body, with its stresses of beliefs, being disconnected and disassociated from the mind, then will not argue against the constructive suggestions, and when it is again given conscious control of its physical extension, it will go to work bringing about the necessary changes. The spoken words of the hypnotist have become engraved in the consciousness of the *High Self* in the form of stress lines, and on becoming aware of its physical vehicle again, these stress lines will, in turn, be impressed upon the cells of the physical brain that operates the nervous system. The nervous system accepts the suggestions by what may be called the law of irritation and imparts the message to the glandular system. This then excites the cells of the glands into manufacturing the proper chemicals which will then be carried by the blood stream and will rapidly bring back to normal the offending parts of the body.

MATERIAL VIA THOUGHT

Arakashi:

As you will remember, I have previously remarked upon the fact that *all* is motion and in motion—that there is no way of side-stepping or getting back of motion. We cannot even think it, for the moment we attempt to think we create motion *for thought is energy in action*. So now, on this theory, I shall attempt to explain how deep-seated thought, or concentration, produces what you call physical or material things.

The art of spontaneous precipitation by willing consciously is a lost art on the physical plane and is seldom recovered while in the earth body. I think the reason for this is because it is not really needed and, as I told you before, without the impulse called need, there can be no-thing.

Now, the physical man does not think but is merely the machine that is acted upon by the true man, which in Sanscrit is called *Atman*, meaning The Self. It is in *Atman* that you will find the seat of memory also, and forgetfulness in the physical man comes about simply because the *Atman* has, for one reason or another, lost momentary contact with man or His machine that He uses to express Himself with on the material plane.

I have often thought what a great deal of time and energy could be saved if all questions regardless of their nature, could be stated in one or two sentences and let drop; but questions, even some of the most trivial, are like all else pertaining to life—complicated to the point of mysticism. I remark this simply because I realize all too well that whatever I may say on the subject concerning “Material via Thought,” there will be literally dozens of people who could add endless more to what I have to say, or take away much of my written thought on the matter, simply by approaching it from another angle.

Atman is the Great Knower—knowing all there is to know, fully comprehending the atomic structure of all chemical compounds that go to make up any material thing. *Man* need not know; all man need learn to do is how to turn the mental picture

of a thing completely over to Atman; and the only way man can do this is by what we shall call deep-seated trance, for the want of a better term. Of course, as there are no set laws to be found anywhere in life, trance, the complete giving-over of man to Atman, is an arbitrary condition. The Adept, Christ, demonstrated this in the multiplication of food matter, while in full consciousness—but the ability to do so, in the comparative few who have attained it, is theirs because these individuals are living on the border that divides the subjective and objective worlds, and so have continual contact.

For endless eons of time before Earth's form of aggregated matter came into being, man's life was a subjective one. There were, however, many grades of subjectivity. The lowest of these at that time was what we shall call the *low etheric*.

At that time this plane of consciousness was considered by many to be Hell, in practically the same way many people on your Earth plane consider your Earth, and for precisely the same reason, although most of those on your Earth plane are unaware consciously of why they think so—the true reason being that matter, as you come down the planes, is more condensed; and the more condensed matter becomes, the more violent in its parts it is; and so it is only natural that the deeper Atman, or pure consciousness, tries to enter into material substance, the greater becomes its sense of pain and suffering. Pain in certain parts of the body is due to the chaotic change taking place in the chemical construction of those parts. Any and all chemical changes are violent in nature. This state of violence we can term a state of *uncertainty* in the consciousness of the atom. This condition is absolutely necessary for the atom, because it harasses the atom into *becoming something*. It is similar to the force called *need* that dwells in Atman; it is a form of fear *per se*, the fear of the unknown or the possibility of losing its identity and becoming nothing. However, for Atman to become aware of this chemical activity is painful in the extreme, because it makes him that much more consciously aware of *himself* not as himself, but of being something else. In other words, his consciousness merges with that of the consciousness of the atom that is changing its chemical pattern, and that of course causes him to believe he is suffering pain or unhappiness. And the reason for Atman's sensing pain in his physical vehicle

is simply because the dense chemical atoms are built around his psychic stresses. The chemical substance called the body has no sense of what we call pain and Atman cannot and does not become aware of pain unless it comes into contact with the violent nature of the chemical world.

Before low physical matter came into birth, man—or rather, Atman—enjoyed continued existence, going from one plane of consciousness to another without the illusion you call “death.” This was not only true of man, but of all things pertaining to life. Your natural question here would be, “If life continued in all things, why did not the ‘worlds’ become overrun with an abundance of all things to such an extent as to make it impossible to have any further room for anything?” To answer that question with any hope of making you understand, I must first tell you, as I have before, that the Etheric World is not of a particular nature—at any rate, not the kind you seem to feel you know about on your earth today. Matter is not governed by directional motion, but by *vibratory* motion.

In your world any kind of motion is considered directional, simply because matter lends the impression of having parts, and this gives you the idea that substance is a thing *in itself*—that is, that it has an actual existence of its own and apart from you. But let me say here, and with the deepest sense of sincerity that such a condition does not *actually* exist, either on your plane, my plane, nor the etheric plane. If this were truly so, then nothing on your plane could either change or go through the illusion of death. When a human body devoid of the life spark is buried in the earth and goes through what appears to you the act of decomposing, you are observing activity of only one end of the endless stick. On my end I see no decaying process, but merely a merging of energy pushed into motion by Creational Desire Force.

The Creational Desire Force works on something of this order: *The Thought Creational Desire* is “That of which nothing can be said”—It is *all things* and *no-thing*. It is the essence of all form and shape, and yet in itself it is both formless and shapeless. It becomes particulate in character on demand of “Itself.” It does this by forming into an endless series of what for a more accurate term I shall call electrical impulses. These impulses are the very

beginning of material substance that you know of on your plane of consciousness. "It" is the energy that holds matter together. It creates a magnetic field and has the tremendous gravitational pull of millions of horsepower. This is the reason for the unbelievable force science has to use to smash the atom. This Desire Force can and does enter into all states of consciousness that the individual minds, or Mind, directs it to, its nature and activity being different on the particular plane it enters into. On the gross physical plane, the force becomes an energy, the energy acting on other energies already brought into being by minds that came before. These different states of mind-energy create what you call different chemicals and a combination of these mind chemicals makes what you see to be material substance.

Now the mechanics of consciously bringing a physical-chemical object into being from the inner or abstract world of thought is extremely difficult and fraught with many dangers. Temporary amnesia is the least of these dangers, complete loss of one's own personality is the worst. It is absolutely necessary for an individual seeking to become a "conscious creator" of form to first purify both mind and body and as a general rule to accomplish the latter entails many years of self-discipline of the most rigorous nature, so what I have to say here can bring no greater harm to the ignorant experimenter than normal sleep, or at worst, mild forms of disassociation of short duration, and this will be enough to discourage his foolish efforts. Much has been said against the advisability of giving out the so-called mystical truths of life to the people at large, but this attitude on the part of the alleged teachers and priestcraft of occultism is due largely to their desire to retain personal power over the ignorant masses, and it is such dogmatism that we of the "Inner Circle" have come to fight and to destroy. Every individual coming into the physical world should at least be given the opportunity to know he is potentially God.

The great majority of those entering the physical plane, though they may have been here many times before, are sleepers. They are still laboring under the hypnotic trance of physical desire that brought them back here and it is therefore of tantamount importance that they be awakened, and if those who are in a position to do this fail, then who shall accomplish it? And what better way is there to rouse these sleepers than by arousing their curiosity and

holding it until you have their full attention? But their will to stay awake will be lost if the teacher does not keep the bright object of promise dangling before their eyes.

How is the awakening process best to be accomplished? First, by stripping the bright glitter of materialism of its fascinating qualities. Calling materialism illusion or *maya* without being able to demonstrate what are termed spiritual realities is but a waste of words and signifies nothing. To tell a hungry man there is bread to be had is cruel and senseless unless you have bread to give him.

A teacher of life does not seek pupils; it is the pupils who seek him. When this is done the teacher knows that the pupil is at least ready to listen. Then he will put certain questions to the pupil to ascertain his memory and constructive powers. If they prove not to be good he will start out by giving him lessons that will soon develop these powers to such a marked degree he will in some cases be able to recall not only things that happened to him years ago but even some of the activities of his former life. Then the next step will be to impress upon him that truth is an individual thing and comes to the individual only in ratio to the degree of wakefulness of that one. It is for this reason that he must never criticize or belittle another's opinions but on the other hand must not accept anything pertaining to life on mere hearsay but must seek by experimentation to discover the truth. Only in this way can we really *know*.

This teaching is then followed with a course in right eating, in order to free the body of chemical irritations. The pupil is then taught general body control. Some of these exercises include the taking of a variety of postures and holding them for hours at a time without the moving of a muscle. The pupil must develop this control to such a point that he will suffer no strain or discomfort of either body or mind. This brings in the teaching of breath and how to use the lungs to their full and normal capacity, and how to consciously breathe in certain ways that will stimulate into action many brain cells that would not be otherwise aroused; and also how to direct the prana or breath to certain parts of the body that are out of harmony with the rest of the body, thereby curing himself of any ailment that may beset him. And also he must learn how to extend this power to heal others.

Some of your more advanced psychiatrists and psychologists and a few of your men of medicine are of late beginning to awaken to what has long been known by some of the real teachers and students of the Inner Wisdom—namely, that the body not only of humans but of all things is constantly sending off or radiating energy, each its own kind. All living things are like dynamos generating and emitting energy. Now the human being has what we may call a control mechanism, whereby he can consciously let off or retain the energy flow at will; but unfortunately the majority of mankind, not knowing anything about the power of mind, are constantly suffering from energy “leaks.” This continued subconscious waste of vital forces leads sooner or later to what is not always too well understood but rightfully called, “nervous breakdown.” It is thought generally that a nervous breakdown is due largely to what is called escapism on the part of the sufferer—that such a one, having to face too many conflicting situations with no adequate solution to any of them, finally flees from all of them by turning himself into an invalid. This is true in part but only in part. To get a clearer picture of this particular malady we must come to the knowledge that for every motion the body makes, and for every thought that passes through the channels of the brain, actual energy in the form of *heat* is manufactured and thrown off by the nervous system. This creates a magnetic field around the body. Then there is a chemical field created by the constant breakdown and building up of the chemicals of which the body is made. I am sure that it is known that nervous breakdowns are brought about by the mental and emotional attitudes we have to our experiences. Some of these attitudes are called feelings of boredom and futility and in turn we are lead into a chain of bad habits—such as over-eating, improper respiration and inability to fully relax. Now, sum this all up and you have a body packed with tension. These lines of tension pull the muscles and tendons into a knot which pinches down on blood vessels and nerves. Something has to give! The more or less violent activity called hysteria is the final peak reached before sudden collapse of the nerve system takes place.

My point in saying all this is to make you understand that the energy the body manufactures and radiates is *real* and *tangible* and subject to measurement, and can be used by individuals who have

mastery over themselves to *consciously* bring three-dimensional form into being.

Conventional physics has led man to believe that three-dimensional form is real and substantial. But your more learned physicist will tell you that a physical-chemical object is rarefied to the point of being ninety per cent space, or what is known as nothingness, and that which is called space or the ether is extremely more dense than any known substance. The reason for this seems to lie in the fact that no two atoms of which form is made touch one another, and that, relatively speaking, their distances from one another can be compared with those separating your heavenly bodies. And that which holds them together or drives them farther apart is called the field of attraction and repulsion, or positive and negative poles. Now, you can take a bar of iron which may seem real and very solid to your eyes and sense of touch, but which is as porous as a piece of sponge, and if you heat this bar, you will find it will at first start to bend and then to run like water. Why? Simply because heat steps up the vibratory rate of its molecules, thus creating a greater negative field than existed in it while cold. This drives the molecules further apart. Now, while you have changed the form called a "bar" of iron, you have not in any way changed the substance called iron because it has become liquid. You may change it all into vapor but it will still remain "iron" vapor. Now all this latter is well-known even by the schoolboy; I wish only to make clear that a human body contains all the known elements; and the mind in deep meditation knows how, with the aid of breath and kundalini forces to segregate the necessary chemicals from the body and project them into the thought-form mold, thereby creating a three-dimensional object.

To those who consider such a feat impossible we have nothing to say and to those who feel there may be a possibility of truth in it, but who are likely to consider such deeds as "miracles," we ask that you but remember this: there is no such thing as a miracle and that which seems to be so is due to a true lack of interest in what you are observing, and therefore a faulty understanding for when one seeks earnestly, the truth of all forms of motion is given to him and then he sees quite clearly that all that takes place in any state of consciousness conforms to certain laws. When we work by these ways all mysteries and miracles vanish into

their natural non-existent state.

Is it not said of the Master Christ, that on performing what seemed miracles before the people, he said, "These things which ye see me do, ye also shall do—and greater things shall ye do." And what were some of these things that Christ did? He healed the sick, restored sight to the blind, raised the dead, controlled the elements, walked on water, took comparatively small quantities of matter and multiplied them into large quantities, and very adequately demonstrated the continuity of life or consciousness. Now, dear friends just think of these things! And yet your so-called teachers of the Christian religion, along with your alleged men of material science would laugh you out of existence were you to say that you could do any one of these things! And if they did find you could prove your claims, the priestcraft would shout to the world that you were in league with the powers of darkness, and would have nothing further to do with you, apart from persecuting you at every opportunity. And your men of science would hound you to your grave with their endless quest for more and more "proof;" for their real desire is not to have you prove you *can*, but that you *cannot*.

Knowing this to be the way of man at large, who is lost in the dark jungles of his own personal ego, we advise all true seekers of life to hold their own counsel. Your efforts should always be in developing and expanding your *own* state of consciousness; and to do this rightly you must keep what you learn strictly to yourself, giving of your learning *only* when it is asked for earnestly. And then you must speak with a feeling of humility and kindness towards your listeners, for if you show yourself or feel at all irritated or in any way superior to those who seek you, you will but demonstrate the fact that you really know *nothing* of what you are saying. The truths of life need no defenders. It is wisely said, "One who seeks to defend his beliefs is himself not secure in them."



DR. SUKUTO NIKKIOI

THE EVOLUTION OF FORM and THE EVER-BECOMING OF MIND

Dr. Sukuto Nikkioi:

The materialistic scientist, through his own particular way of thinking—to which, of course, he has every right—feels fairly certain that that which is called “life” is a form of activity originating out of matter. In other but not more understandable terms, that the combining of certain as yet unknown chemicals in a particular way will produce life.

There is not only one serious point of objection to such a theory, but many. However, let us take the most obvious one, the one which poses, possibly, the most annoying problem of all—namely, “Where did matter spring from? Out of what?”

It is foolish to say that some kind of primordial dust existing in space started to combine either by a known or an unknown law. Besides that, when your physical scientists speak of matter at all, they are largely considering three-dimensional matter and its endless forms of activity, but there are, in truth, endless dimensions in which matter exists. Using the English symbol, the ultimate of these we will call *Mind*. Now if Man knows nothing about any of the intermediate dimensions, except by possible mathematical deductions, he can have no conception whatsoever of the dimension called *Mind*.

What I am now about to say may seem to be contradicting what I have said above but if you will take the trouble to read it carefully you will see that I have merely re-arranged the wording.

Neither that which I have named the ultimate, called “Mind,” nor any of the alleged dimensions existing between, are to be pictured as actual localized points in space but truly one and all are forms of activity.

Now, when we consider the constant but nonetheless futile debates that have raged *pro* and *con* on this particular subject by the greatest mentalities the Earth has known—often to the point of bloodshed—without one iota of comprehensible proof

existing on either side, we realize that the only persons satisfied with the answers were those who uttered them. Even these, unless they were completely bigoted morons, on finding themselves alone and with no one to display their brilliance to, came to the realization that all the statements they had made on the subject were merely their own personal opinions, and that most of these were garnished by the fears and uncertainties that exist to varying degrees in all of us.

Should we say to you, "Go and study the works of Plato, Pythagoras, Aristotle, Kant. Or Zoroaster, Jesus the Christ, and Gautama Siddhartha, founder of Buddhism?" Of course you may if you please—and we won't envy you your task. For, while we have no wish to discourage anyone in his pursuit of knowledge, we feel we must tell you that those we named will be but an *nth* of what you will have read once you get started in the direction of truth-seeking. There are literally hundreds of tons of volumes, writings on the so-called truths and untruths of life. For Man is the Creator; and of Him *all* things pour in a never-ending stream and unto Him all things must return.

The last statement has been affirmed down through the ages by great thinkers but it has also been denied by others who were undoubtedly equally great in thinking capacity, and for the same number of ages.

Pondering on this seemingly impossible state of affairs, we assume that in advising you what to do, the logical procedure would be to let you make up your own individual mind, choose one or the other of these paths and advise you to stay on it just so long as it brings you happiness and peace of mind to do so—for that is truly all that matters.

There is one sure guarantee given us in life—and that is simply this: somewhere in the larger scheme of existence each and every one of us will receive that which belongs to us—and in every case it will prove to be that which we have been earnestly seeking. There is no need for haste or anxiety as to attainment. Your destiny awaits you. Indeed, you are weaving its pattern and design in every thought you think and every motion you make. Such are the mechanics of the "Ever-becoming of Mind."

Much has been written on the Evolution of Man, but factually

Man did not attain his present state by the laws of what your scientists on this subject called evolution. It is true, however, that Man's *form* did. Form, or shape is constantly going through the endless process of change. Change is the only true characteristic of matter; all others pertaining to or seeming to exist therein are but attributes of the observer placed there by his sensory perceptions.

The false perceptions acquired by Man in his efforts to arrive at some understandable relation between himself and the world of matter he exists in, have been brought about by nothing more serious than faulty observation. Now, if this is truly the crux of the situation there will be some who will insist on considering it an entirely hopeless one, holding that Man has been connected with the Earth in one way or another far too long a time to enable him to rectify the condition at this late date.

This, however, is not true, for—as any scientific individual worthy of being called *scientist* (a term that means “truth-seeker”) will tell you—the entire history of Man and his world is indelibly marked upon the Earth, and no amount of the passage of time shall ever erase it to the point of oblivion.

However, Man has, among his many other characteristics, a very dynamic force, called “purpose.” He must have this in everything he does. I am well aware of the sneers that may meet this statement from those who consider themselves intellectuals of the modern brand, but if we are to gain wisdom, we must diligently avoid pessimism for it has no place in truth-seeking.

Back of every act committed by Man, then, lies the dynamic force of purpose. Naturally, the purpose of any given act of an individual is not always apparent to another—and more, it is not by any means necessary that it should. Indeed, the real reasons back of his acts are seldom known consciously by the individual himself. Nevertheless, the I-consciousness knows in every detail not only the purpose but what the net results will be in reactions.

If we assume this to be true, then it would seem that the I-consciousness is not Itself seeking knowledge through the body for Its own advancement, but rather for the sake of Its physical self. For, in so educating the physical self, there will come a time when this physical self will so understand its physical environment and its causation that it will automatically know and do the things

that are in harmony with It, and in that way relieve itself of a great amount of stresses that are highly irritating to the I-Self.

The natural state of the I-Self we may, for the want of a better term, call the State of Bliss, but It cannot stay in that state of completeness as long as the physical self, in its blind ignorance, keeps nagging It into becoming consciously aware of the three-dimensional world by destructive thinking and acting.

Now let us take what may seem a sudden departure from the topic of mind-and-body and go into what is believed to be the "outer" world, the world of time, space and matter. I am sure that as we pursue this path of learning we will see the great illusion of it all—that it is made up of "such stuff as dreams are made of."

It is said that there are two types of matter—namely, organic and inorganic. The inorganic is largely considered as inanimate, the organic as animate. And yet, organic matter is constantly going through the process of becoming inorganic and vice versa. So we reason, if there is this sort of interchange going on between organic and inorganic matter, they are not actually two different things but are one and the same. "Organic" merely means that which has organs or channels through which it carries on its particular functions.

Physical man is made up of the same structural units as is all living form—and that substance is called *protoplasm* with a nucleus. Some of these protoplasmic masses are extremely complicated, and some simplified to such a low scale as to be without a nucleus. But, low or high, complicated or simple, they are all equally important to what is called life on the physical plane.

All living things are in a process called *growth*. As for our classification of them by name—such as "plant" or "animal," "fish" or "fowl"—it is merely for the sake of convenience, that is all. There are numerous plants that have many of the characteristics of what we call "animals," "plants"—and so on, up and down the scale of life. I think it hardly need be added that there are many "humans" who have almost all of the attributes of the lowest and most savage of beasts or crawling things of the world's jungles. So, let us not be fooled by human form into believing we are necessarily seeing a human being. The true nature of a thing always will be found in its actions not in its form.

In the evolution of physical man, much stress is attached to the theory that man's form was once uncouth and animalistic and that the form of man today is much more refined, and therefore more desirable. Desirable—yes, but only from the point of vanity. As for usefulness, one cannot imagine a man of today waking up suddenly and finding himself, with his smooth, soft and hairless body, in the kind of environment in which the Neanderthal Man lived, or any of the still older races of man.

There is really no comparison to be made, as regards the worthiness of things, between one generation and another; for, if we will but stop and think for a moment, it will be quite obvious to us that all things spring into physical manifestation *as needed*, following the Law of Environment and the need created in that environment.

We are, of course, wrong if we suppose that all so-called pre-historic man had an apelike appearance—such as low, slanting foreheads, flat noses, and hairy bodies. There is really no complete history of Man, as any honest student of anthropology will attest, so it is clear enough that there exists not only one but many missing links in Man's historical chain.

This Earth has been racked and torn by the most violent quakes and storms, and many great civilizations lie hidden under thousands of tons of earth and water. Some of these civilizations will be found in the course of time and it will be, I suppose, a rather shocking thing to discover them to be not hundreds, not thousands, but millions of years old.

However, we will find that every civilization is but a product of its time. All life works in perfectly harmonious rhythm, and in that rhythm things are made manifest, or are caused to do what is called "come into being." But this coming into and going out of being takes place with the same kind of rhythmic perfection on all planes of consciousness, each receiving according to its nature. This rhythm that is everywhere present appears a note and then a pause. In occult phraseology it is sometimes referred to as "the Breath of Brahma," and your Christian mystic thinks of it as the breath of God which is approximately the same thing. Physiologists see it as the life-and-death act. But, whatever the terminology, when we come to understand this form of action we will see how very beautiful it is and that life of any kind would be

impossible without it.

Now, while it is true that there could be no existence without what is called rhythm, I must add this—that existence does not hang by one thread but rather on endless threads; and to sever any one of these may mean a rupture of all of them, thereby bringing an “end to life.” Let us, for instance, try removing these three elements—carbonic acid, water and ammonia. These three chemical compositions are the mainstays of all plant life. The plants extract them from the earth and with the aid of certain very short rays from the sun, turn them into living matter. So, the removal of them would again mean the cessation of all physical life.

To speak of a thing having life does not necessarily imply that it is *self-conscious*. A rosebush, for instance, has no awareness of itself as a rose, nor does an ant know itself as an ant, nor a dog as a dog; but all living things do have an awareness of performed action and the necessity to perform such action, each thing according to its own nature.

Now, my dear Seeker of the Light, what I am about to say next in regard to consciousness and man you must read slowly several times, and then think upon it; otherwise, you may not fully grasp the significance of the idea I am trying to convey.

Let us begin by stating that the subject of *Consciousness* is a vast one. So vast is it, in fact, that almost anything anyone may have to say about it may be true at least in part. Undoubtedly this statement is also true to a degree of all subjects. The reason for this seems simply to be that truth in absolute form has no abiding-place in the realm of what is called “existence.” The reader will please take note here that I did not say “in Man’s existence,” the word “Man’s” would have immediately classified him as something separate and apart from many other states or forms of existence; or, at least, it would imply one other state of existence as something distinctly separate from Man.

While it is not my wish to be tiresome with a subject, I often find it necessary to return to a particular idea in that subject to pick up some loose ends, in order to make the subject as a whole more clear and comprehensible to the reader. So now I go back to the idea that life is also imbued with the self-awareness state. You will remember that I mentioned the thought that a rosebush

is not aware that it is a rosebush, nor does an ant know itself as an ant, nor a dog as a dog—but that, rather, all these forms of life are aware only of *action* and the necessity of such action.

Let us stop here and dwell upon the foregoing paragraph and then ask ourselves if man is really in any better position to know himself than is anything else. First, let us take the aforementioned rosebush, or any other plant you may choose, and a human being. The first thing we observe about these two seemingly different life forms is that they are both composed of what is called *matter*, and by closer examination it becomes clear to us that the matter of which both structures are built is protoplasmic or cellular and that therefore both are but growths.

Perhaps the next thing we take note of is that man and rosebush alike must breathe oxygen in order to live; both need what is called food to sustain them; both throw off waste matter; both carry on a general struggle to survive as long as they can, but eventually both forms return to the earth that gave them birth.

While we agree that both man and the rosebush perform in a similar manner and are similar in construction we are aware that each carries out the same functions in a vastly different manner. Some of us may be inclined to think that the rosebush does not move around, but, after its own nature, it does no less moving around than does a human being. It also has a nervous system through which it reflects its likes and dislikes.

There are many more comparisons to be made between man and plant life and all other things with what is called the “life-force” in them, but those mentioned will be sufficient for the purpose. And the purpose is to point out the possibility that the individual human being has no greater state of *self-awareness* than has any other thing; that he too is aware only of certain forms of action that he must go through, and that is all.

More often than not, in writing or speaking of life in an occult way, we run into semantic difficulties. The teacher suddenly finds that he has quite unintentionally smothered both his pupil and himself in a maze of words. When this happens, if the teacher is not really sincere, he is likely to cast the blame on the pupil by merely saying, “You are not yet far enough advanced to understand.” But the sincere teacher is the patient teacher. He knows that the mistake was his own and calmly sets about to rectify the

situation. However, if we permit ourselves to become too technical in regard to the precise meaning of a word, we will never learn anything, not even the precise meaning to anything other than that which you find in it. To be a little humorous about it, I would say, "To explain an explanation does not make the explanation any better than the explanation that was explained."

In our studies of life we should always endeavor to find and take the simplest access to all things. The complexities that so often confront us in our problems, as a rule, rise out of our egotistical desire to ignore the simple and the small as being beneath our attention. There is no such thing as a homogeneous problem; all problems and all things are made up of small parts. This book, as you know, is made up of small chapters. No one of us has written more on a given subject than we thought was necessary to stir the individual reader into thinking along that line and then leaving him to draw his own conclusions not only on what was said but by what he may feel was left unsaid. As a result, wherever a chapter may seem incomplete, the reader will himself extend or complete it by the simple process of mentally adding what *he* would have said or left unsaid. Complete understanding of a thing brings on the desire to sleep in the presence of it.

After the above short interlude from our main topic we must once again return to it, if for no greater reason than to work towards the completion of this chapter.

As a boy of fifteen I went with my father on a trip to India. My father was a dealer in rare oriental antiques and while the trip was a business one for him he took me along, as he proudly put it, to let me see for myself how low and degraded India had allowed her people to become. He was one hundred percent Japanese and spent much time in impressing upon me the superiority of Japanese culture over all other people's in the world.

I must confess that all my father had said in the past about other races and their lowness of culture in comparison to our own, faded in significance to what met my young and innocent eyes as we toured the sweltering streets of certain sections of Bombay. I remember that I was shocked speechless at the utter filth and poverty that confronted us on all sides. Mangy dogs, gaunt ill-tempered cats, horses, chickens, oxen and vermin infested monkeys, all roamed the streets along with the human populace.

My father told me, with what may have been sarcasm, that no one was allowed to kill anything, except perhaps one of themselves—which they did in occasional street fights. If an animal fell over dead in the streets, it had little chance to breathe its last before dozens of vultures were fighting furiously over the remains. And amid all this stench of hopeless poverty and din would be sitting fat or emaciated unwashed fakirs, or so-called “holy men,” their hair, if they had any, plastered with cow-dung, and their expressionless faces smeared with ashes.

“What are these men doing?” I asked my father, nodding my head towards two very fat “holy men” who sat like carved statues staring intently at their midriffs.

“Contemplating on their navels,” my father replied.

“Why the navel?” I asked in increasing fascination.

“They believe it aids them in losing their own individual consciousness and becoming one with what is called the Universal Consciousness, or God.”

Years later, and after I had completed my medical studies at the Tokyo University, I went back to India, to Calcutta, to serve my internship at an English hospital. I could have served my period of internship at any one of the hospitals in Tokyo, but my youthful experience in India had so deeply impressed me that in the following fourteen years which it took me to grow up and get my medical degrees, I was, figuratively speaking, haunted by India and the things I had seen there.

Of course it may seem odd to many that while the conditions of India held my attention in a very disturbing way, I seemed blind to the evil conditions in my own country of which there were many. But is this not always the case? When we know not the truths of life we are blind to our own faults or to the faults of our loved ones, as well as those of our country. It is always *someone else* that is wrong and in our blind egotism we try setting ourselves up as world savers.

I spent ten years in India. I studied this ancient country from many sides; its material and spiritual problems as well as its topographical layout and also its climatic conditions. Now, what were my conclusions about India at the end of my ten years? Exactly the same conclusions as those to which I came concerning

the many other countries that I visited all over the world in the following years—and here I sum them up:

1. The desire to stick by tradition as a way of life. This belief is imbedded so deeply in all races of the earth that it is impossible to uproot it to any noticeable degree, regardless of the fact that it is the very hinge upon which swing with monotonous precision most of the evils of every race. Tradition means changelessness of things. Is it not said that "A motionless pool soon stagnates?" So tradition has brought stagnation among the peoples of the earth.
2. Religious beliefs—which of course swing very lustily on the rusty hinges of tradition. All beliefs concerning the soul of man engender a completely insurmountable barrier as far as man en masse is concerned. It is called "class." This belief is probably one of the most brutal that man has wished upon himself, inasmuch as it is so far-reaching in its results. It might not be such a dirty evil were it not for the fact that it does not merely crush the physical aspirations of all it touches, but penetrates deep into the mind and psyche, making living zombies of its victims. In short, it destroys the normal functions of mind called "ever-becoming," by disruption of the thought patterns of the individual; for it denies his right to expand his field of thought outside the realm of the caste to which he fell heir by birth.
3. The enslavement of the female—both body and soul—by the male. I found this horrible condition existing to one degree or another in almost every race upon earth. Out of what cesspool of arrogant and wilful blindness to life's purpose did this come? The answer is simple enough if we will take the trouble to examine it in a detached way. It is but the by-product of the fermentation of fear and the sense of insecurity in the male, its origin in time dating back to shortly after the separation of the sexes.

Your Christian Bible speaks of this separation wherein it says: "And God took a rib from Adam and made Eve." Practically all holy books tell of man being androgynous, or having both male and female organs in one body, and like the Christian Bible, they too speak of this separation.

Naturally, this separation did not take place overnight. It took place like all else, by degrees, by the law you know today as *modification*, over a period of many thousands of years. However, as slow as the change may have been, it nonetheless was one of the most drastic of all the changes suffered by man. It created a very bitter feeling of rebellion within him and as time went on and he learned there was nothing he could do to stop this change, his feeling of rebellion turned to one of agonized frustration and fear-ridden despair that seeped slowly and steadily into his very heart and soul where it formed a cesspool of lust and hatred for the very thing it loved so deeply.

It was in this entirely mad state that Man cast out or lost all belief in his own Godness and turned to worshiping the elemental gods of fire, air, water and earth. The heads of each tribe, being versed in the use of magical laws, would gather around in groups of twelve to a hundred and seven males that had been taken from their mothers at the end of the weaning period and trained in the art of magical rites.

Seeking seclusion from the rest of the tribe, they would form a circle, a square, or a triangle—according to the results desired, and which one of the gods of the elemental kingdoms they were seeking to consult. Then the entire group, at the direction of its leader, would start intoning certain words. Each of the members was given a particular octave so that the intoning of the mantrams was done in perfect harmony and unison.

In the course of a short time a misty, shapeless mass would appear in the center of the group, but as the chanting went on and the tones became more plaintive and seductive in quality, the more form and strength were added to the misty substance, until suddenly the whole mass would flare into three-dimensional being, and, to the untrained eye it would be horrifying to behold. As a rule it required all the concentrated efforts of the entire group of initiates to hold these elemental beings in their power and keep them from escaping the confines of the circle.

Now, none of these beings of the elemental worlds can harm Man, nor indeed, do they wish to do so; but when they are consciously called into Man's state of awareness and streams of the creational energies of human kind are poured out to them, they absorb these energies and incorporate them into their bodies and

minds, thereby taking on considerable humanlike qualities. Their "I.Q.," however, would be no higher than that of the most intelligent of the group.

In the beginning the practice of calling upon the elemental worlds was done specifically for the purpose of consulting them on general weather conditions and to make a plea for protection of crops and safety of the tribe from storms and fire.

Some of you, my friends, may be strongly inclined to feel quite sure, due to your having been conditioned in the orthodox way of thinking, that the story of Man's communication with the elementals is but pure superstition of savages, and if this is what you actually feel to be the truth, then by all means continue in that belief, for it really does not matter. The possibility that any of you, in this highly scientific world of today, will be holding such circles is very remote indeed. However, those of you who sit in what are called spiritualistic circles, where the medium produces what you call materializations of your relatives and friends who have passed into the astral life, will have a better understanding concerning the possibility of communication with the elemental kingdoms.

Extremely few, if any, of your spiritualistic mediums know anything about mantrams and their uses. Nevertheless, the singing of songs is a form of mantram chanting, or intoning of words done for the purpose of calling the attention of discarnate beings to your three-dimensional world and holding their awareness state so you can converse with them.

A great deal has been said by some of the other members of the "Inner Circle" in these writings concerning *sound*, and so I will not go into that particular aspect of the magical powers of words when intoned repeatedly in certain octaves. I will, however, say this: If an individual knew the proper harmonical note and was capable of sounding it in one manner or another, that one would be in possession of the *key* to both the visible and invisible worlds. He would be able, at a moment's notice, to call into being all forms and shapes that ever existed, and to destroy or vanquish them, as well as make contact with any and all states of consciousness that ever knew physical life and those that have not, as yet, done so.

Now, let us get back to what I said previously—that in almost

all cases where the ancients formed circles to conjure up beings from the elemental worlds, these beings had no greater mentality than that of the most intelligent of the human beings in the circle. This also is true wherever and whenever either gods, devils, elementals or ordinary discarnate beings of the human kind have been conjured up under such circumstances or similar ones.

There is one thing more that it is well to remember—that none of the above-mentioned astral beings can be called into such circles without a certain amount of mental and physical energy being drawn from everyone sitting in that circle; and they, in turn, leave a certain amount of their own vibrations with you. I tell you this not to frighten you but with the thought in mind that you will see the inadvisability of being promiscuous in entering unknown spiritualistic circles or other occult groups where magic is being practiced.

Here too is a thought that it would be well for all investigators of spirit phenomena to keep in mind; almost all mediums can, with a little conscious effort cause any discarnate being working through their mental and physical channels to say the things which the medium may, for one reason or another, desire them to say. Possibly the great majority of mediumistic people do not themselves know this. It can, and often does work with no seemingly conscious knowledge on the part of the acting medium. If we try to understand this rather disconcerting activity of the mind during psychic demonstrations, we will be less inclined to come to any sudden conclusions concerning the honesty of the medium.

With all the efforts of both ancient and modern sciences to dissect the human mind to see what makes it tick, you are but little better off today than were the ancients, as far as having any true understanding of the nature of the human mind. For no two of your alleged authorities wholly agree with one another on any particular point.

As true as this may be, there does exist certain types of mental phenomena that create such outer actions as to cause the scientific investigator to draw set conclusions concerning them, should these actions show continuance in their nature. And I am sure that both the serious minded scientist and the metaphysician have had it demonstrated often enough that a medium can and often does influence the conversation and actions of the discarnate being

working through him. But, whether done consciously or unconsciously, this does not necessarily mean that the medium is a fraud or that the phenomena as a whole does not exist.

My main purpose in telling you all this is to show you how some of the ancient as well as modern mediums, or dealers in occult magic, have it in their power to bring ignorance and slavery to the masses. And whether this is done intentionally or not does not lessen the wrongfulness of it.

Some of the ancient schools of occultism dealt in black magic and could with little effort cause the beings they called up with magical rites to say the things they wished to have said, thus enhancing their position as rulers over the people. To question the authority of the witch-doctor, medicine man or existing God, and the offender was subject to imprisonment, torture and death.

Every civilization throughout the history of man on Earth has, to a greater or less degree, been under the domination of the priestcraft, and their rule has never been anything but cruel and tyrannical.

In the last twenty years of my Earth life, I suddenly realized that my academic knowledge of medicine and anatomy, while aiding me in making an excellent livelihood, was at the same time acting as a barrier to my most desired aim from childhood—and that was to study the life of man. This craving to understand myself in relation to the Universe was tainted with no greater ambition than to acquire satisfactory proof for my belief, as a man of science, that life was merely a reactionary force of matter and therefore was entirely meaningless.

One of my earliest discoveries as a medical student was that the entire world was one gigantic hospital and all men were but patients waiting to be cured from the dreadful disease called *life*, the original and only real ailment, all else being but branches, or tributaries, or reactions. Other living as well as inanimate things I thought of as being hallucinations due to the progressive infection of this disease, and I could see quite clearly that the only satisfactory and permanent cure was death.

This bit of somewhat humorous reasoning, while not entirely without its merits, was spawned from a nineteen-year-old mind which had not yet recovered from witnessing the unspeakable

poverty and depravity in the streets of India at the impressionable age of fifteen. Age somehow, perhaps in remembering, tends to excuse the follies of youth.

And so, at the age of fifty, having concluded that the doping of wrecked bodies with drugs and patching them up with needle and thread was not my desired destiny, I put away the toys with which I had played surgeon and threw out the seemingly endless supply of bottles containing sugar and flour pills, along with a fine collection of other witches' brews that kept the hypochondriac from dying from one of his many psychosomatic diseases and seemed, surprisingly enough, to restore health to the actually ill, for a time at least.

In my twenty years as a practicing physician, I never knew why certain individuals suddenly died when the closest and most scientific study of their brains and bodies failed to disclose anything to cause death, while others suffering from frightful diseases, proclaimed by medical science to be incurable, or with bodies mangled in violent accidents, not only continued to live, but very often recuperated completely, leaving little or no signs of the ordeal they had been through.

It occurred to me that if the amount of knowledge I had acquired concerning the "body man" through thirty years of concentrated study was so insignificant there might be scant chance that I could learn about Soul- or Mind-man in the small span of years still left me—especially since I had had no belief, up to that time that such things as a soul existed apart from the physical functions of an organism. All studies from a strictly scientific viewpoint unquestionably showed that living forms of all kinds originated from the combining of certain chemicals—such as oxygen and hydrogen, nitrogen and carbon—the latter seeming to be the base of all life.

Why these elements should make or cause self-activated life to come into being is a complete mystery; and more—how this life, once started, evolved into what is called self-consciousness is as great a mystery .

We may say that all is "Mind," but the question arises, "Whose mind?" If you say "MY mind," the question will arise, "What is 'my' mind?"

Provided there is such a condition, thing, or point in space as "my mind," it cannot be an absolute, and if not an absolute, then it must be made up of parts; and if made up of parts, it must be in some form of motion; and if it is in motion, it must have a body to move in. If this is so, what is the nature of such a body?

Let us then say that this which is called "my mind" is a field of action that is brought about by what is called the physical senses of "my body" reacting to what is called outer stimuli. The senses being able to register only motion, "my mind" is automatically barred from knowing the nature of the thing in itself.

As an instance, let us take plain table salt, which is made up of two elements, sodium and chlorine. Each of these two by itself acts as poison on the body; combined they make the palatable substance called *salt*, which when taken orally, gives what is called a salty taste. But what is it that tastes "salty?" Does sodium applied to chlorine cause chlorine to taste "salty;" or is it chlorine that makes sodium taste "salty?" And what is the nature of a "salty" taste?

It appears that the motion of the molecular structure of these combined chemicals excites the molecular structure of the taste-buds, causing them to vibrate in a particular manner. This vibration then travels to certain cells in the brain that register it as a salty taste.

However this may be, we cannot suppose that this is more than a personal opinion on the subject, and in that light is not to be considered as an answer to the question for there are too many other points to consider. I do not believe that we can logically assume that the properties of salt contain within them a secondary something called "a salty taste," nor can we be satisfied with my statement that the molecular structure pressures of salt on the molecular structure of the taste-buds is the whole answer to the nature of a salty taste for we will see the impossibility of this when we realize how susceptible all the senses of the body are to the law of suggestion.

It is a known but certainly not a very understandable phenomena in the field of hypnosis that one under a hypnotic state can "taste" the substance which the hypnotiser or controlling agent is tasting but this is true not only of the sense of taste but all the other senses of the body.

We may call this transference of stimuli from one individual to another "sensing by induction," and if that is true, it would seem to rule out the idea of pressure contact by what is called "molecules in motion" on the nervous system as not being the true state of things in regard to man's ability to come in contact with his outside world, but perhaps this is only partly so.

Even after many years of study along these lines, and from both sides of "the veil," I am not going to pretend that I can give *the* answer to the question "What is consciousness in respect to matter?"—or vice versa, but I can tell you this—that it appears to me that that part of the human being called "the Self" is and must of necessity be an unknowable quantity. It always abides in a body of one kind or another, the nature of such bodies depending largely on what It is seeking to experience. I would like to add here that on no other plane of consciousness but that of the Earth does the mind-self lose a body. The loss of a body in which death is the cause is a waste of highly concentrated mind-energy, and complete mastery means to be able to have absolute control over the entire organism so that one can change the rate of its atomic particles. When one is able to do this one need never go through the kind of death that sooner or later overtakes all things in the physical-chemical world. When a human being suffers this kind of death, it means that his soul, or spirit, or psyche must enter one of the astral planes and stay there for a period of time and then return to Earth to try again, whereas a Master is a free agent, and can go and come when and where he pleases throughout the entire scheme of things.

Now let us go back to the problem of *consciousness via matter*. Life itself is a light wave, its nature being—as far as I can learn—electromagnetic and, as I said, must have a body of a kind to work in; and this body must be so constructed that it will have sense channels so that the life in it may know what is going on in whatever plane it may be functioning in.

It is believed by some that that which is called *matter* is something in motion but that this "something" has no such properties as color, odor or taste—or, for that matter, what is called *sound*—but that there are attributes or characteristics given this "something" by the individual through the sense channels.

Many of my colleagues also think that this is so, and I would

like to believe this to be the case, even if for no greater reason than so I could forget the subject and turn my attention to something else. But I cannot rationally do this, for no matter what one turns his attention to, he is always faced with the question "What is it?" So I am not completely content with the thought that the only reality is motion and that all else is but properties of the senses in their effort to measure motion.

I am told that you have a machine of delicate design that can register matter and that it bars out all else but motion, but that only tells me that such a machine is geared to do just that, so that is all it gets. Is it not probable that that which is sensed as motion is also only a property of the senses? If this is true, then all of what we term as existence is nothing more than a fanciful dream of which a nameless something is the dreamer, but of the nature of this dreamer nothing can be said.

If the nature of a thing can be discerned by its action and what is termed the body self can actually comprehend such action, then I would say that this great unknowable Self may be at times giving us a small hint of its immensity when we experience such phenomena as telepathy, clairvoyance, telekinesis, and the healing of the sick at great or small distances, and sundry actions of a like nature. If such experiences tell us nothing else, they should, it would seem, make it quite apparent that this Self is not at all dependent on a *physical* carriage of its existence.

The mechanism called "memory" is a very complex one and all existence hinges on it. Practically everything possesses this faculty to one degree or another, the human species having developed it to such an advanced state as to make Man king and master over all the earth. This gift—although it can hardly be called that, for Man came by it only after many millions of years of a variety of experiences—is a two-edged sword, for while nothing can be learned without it, once learned it can never be entirely erased.

We could say, looking at it from a purely materialistic view, that by destroying certain cells of the brain, or by producing certain radical changes in the metabolic processes of the body, an individual could be rendered incapable of remembering from one moment to the next. Nevertheless, it has been shown by experimentation that if the attention of one who is suffering from such

impairment of the memory cells, or changes in the chemical output of the glands can be captured and held by a hypnotist, he can be made to tell of a happening—and more, to recite it in full detail, which is even better than the vast majority can do in what is called the normal state of consciousness.

We may—and with some justification because of past beliefs—feel that a person under hypnotic control is *not* working intelligently, but is a kind of robot or automaton whose actions and words in no way belong to him, but to the controlling agent. This however, is far from being the case.

In all forms of hypnosis, from the lightest to the heaviest, and whether self-induced or induced by another, we will find that its action is the blocking of the physical channels or senses in one degree or another, so that the body cannot register certain forms of outer stimuli and convey them to the psyche or mental self.

In my studies of this phenomenon, it has become quite apparent to me that if what is called individual consciousness were a something localized in a body and if it were merely the by-product of protoplasmic action, then it could not be disassociated from the body and would cease to be when the body ceased to function.

Consciousness is in everything, and is therefore everywhere present and this fact has been adequately demonstrated often enough so that there is no real need for me to go into further detail concerning it. If the student of life is sincere in his efforts there are many ways by which he can discover these facts for himself.

I think it is sufficient to say that in most forms of hypnosis wherein the subject is told to travel, or that he feels no pain, it is but the feeling or dehypnotizing of the consciousness out of the hypnotic belief that it is a “body” of chemicals.

As there is actually no such thing as place and time, it is a simple matter, with the proper use of suggestions, to cause one to shift his state of awareness by intensifying the illusionary belief in such conditions.

One's mind is constantly creating and destroying “form” by suggestion. If it lacked this creative and destructive quality in

itself, no outer suggestion could penetrate to it. Indeed, there could be no existence at all.

By pre-supposing one condition, we automatically pre-suppose a series of conditions. The nature of a mistake lies not in the thing or condition created but in its place-time usefulness. In other dimensions of mind, which we call "place-time" for instance, such things as three-eyed people were in the majority, and when the usefulness of three eyes had almost run its course, human beings with two eyes began to appear; and not being able to see behind the surface action of life, the three-eyed beings considered these new experimentations of Mind as freaks, and looked at them with awe, just as you would look at a two-headed cow, or "siamese twins," and dwarfs and midgets.

There are many malformations to be found in all manner of living things which we may emotionally classify as monstrosities but if we will look upon them in a detached way, we will find even these seem to be only relatively monstrous. Many of these malformations in human beings are not due to a physical condition of the parent, or any of the ancestors of that family but are caused by the incoming entity itself in its not knowing how to form certain stress lines in building its body. Very often the mother's mental condition can aid, however, in preventing the entity from fashioning its body into a healthy, normal structure.

Constant undue anger, or consistent worry, or extreme fright can penetrate into the mental world of the foetus and shatter the entity's profound state of concentration, which is essential to it for building its physical vehicle. To be thus disturbed reacts upon the entity in very much the same manner as if one were jolted constantly while trying to sleep when very tired. It creates lines of irritation, the nature of which will bring about all kinds of congenital ailments and psychic aberrations which will later show themselves as frustrations and inhibitions if not some kind of malformation in the body itself.

It is practically impossible to make the Western world realize that the *physical* body is every bit as much a *mental* body as is that which is called the spirit, soul, or psychic body. Many of the Asiatic schools of philosophy also do not seem to realize this, or, if so, they do not always teach it.

To put the physical body through senseless tortures as the

Hindu fakir does, with the hope that it will give his soul a better chance of happiness in "Nirvana," not only demonstrates a lack of complete knowledge of the inner life but it helps to perpetuate the all-around wrong education in the art of physical existence that has been foisted upon the people of India by those in power. Such teachings have been instigated by the same reason as that which led the Christian hierarchy to teach the Western layman that God loves the poor and that "It is easier for a camel to go through the eye of a needle than for a rich man to enter the gates of heaven."

Poverty, wherever found, breeds nothing greater than filth, superstition and fears, and to stay poverty stricken is to deny the great bountifulness of Love or God, if you prefer—and the forcing of the body to abstain from its natural functions is deliberately destroying the temple of the Living God, for which we will have to pay in time. A baby's body should be given the utmost care by the mother; as the years go on, the child should be taught to carry on where the mother leaves off, so that in due course the mind of that child will have complete control over its physical self.

Fundamentally speaking, there is no reason for death of the physical body. The cells of the body are constantly renewing themselves, and with a well balanced diet and proper exercise and rest, it would appear that the body could be kept alive and in good functioning order indefinitely. However, if the mind is not trained to accept the various experiences of the body with a healthy state of calm detachment, lines of tension will be created in it that will act as toxins act on the physical body and this will bring about a break in the rhythmic function of the glandular system, so that the body after a time will not be creating new cells to the ratio of the ones destroyed, which will mean decay and death, regardless of the material care you may give it.

So, we find wherever we may turn in the Evolution of Form and the Ever-Becoming of Mind that there is no separating of the parts from the whole. All works best through *esprit de corps*.



PROFESSOR ALFRED LUNTZ

This personality was born in 1812 and died in 1893. He was a clergyman for the High Episcopal Church of England. He was of English and German parentage and was born in North London. Graduated from the Eton School for Boys at the age of seventeen. He worked in his father's law firm in Hanover, Germany, until he was twenty. Attending Heidelberg where he took a course in philosophy and comparative religion, then on to Oxford where he received his Ph.D. in the Episcopal Theological Seminary and later served a donship. He was a devotee of Queen Victoria. He was not surprised when he died to discover that he had survived the grave, but stunned when he realized there was no heaven or hell as he had so eloquently taught and believed.

EARTH'S AGE and THE ETHERIANS

Professor Alfred Luntz:

In our making reference to the time continuum in things we are going to do or which have already done, we must try to remember that all knowledge regarding time is but speculative theory that has arisen out of man's desire to bring order out of chaos. He has accomplished this by the use of figures, and anything that takes place within the known history of the world is recorded as chronological time; but, as man knows so very little concerning the true history of the earth he lives upon, even in its segments, how can he know of it in its entirety? Is it not said that to understand the whole, one must first know the parts?

Now, if this lack of knowledge concerning the history of the earth in true sequence is admitted—and we are sure it is—then it is obvious that your effort to place them in that category is also speculative. It cannot be more than that, for the nature of your facts is sporadic, with such great gaps between that there is no tangible basis upon which to weave a continued pattern.

I have mentioned all this merely with the hope of making you see how futile it would be for me to state the amount of time in actual years in number form that have elapsed since your earth and the universes first sprang into being. Even in using the words, "sprang into being"—the word *sprang*, like *spring*, or *jump*, must be considered a *time* word, denoting motion—and motion can only take place in what you call "time." Now, were I to say to you that time is not a separate existing entity, but that it is consciousness—*your* consciousness—and, as consciousness cannot exist without what is termed the *awareness sense*—the state called *awareness* cannot exist without something to be aware of. As to the nature of consciousness, it is incessant creating, with the illusion of projection that lends each one of us the belief that something in action is taking place outside of ourselves in the field of what is called *time* and space.

We of the "Inner Circle" are quite aware of the world belief in what are called concrete scientific facts—especially where the Western mind is concerned, and being so aware, I will state a time that you may consider as the age of your material earth—with the hope that you will remember that the figures were arrived at only after much exhaustive research work in many fields of so-called material science: It is *three and a quarter billion years old*. This is dating only from the time of its solidification and has nothing to do with its period of conception in the astral womb in the form of atomic whirls, or stresses, and the vast stretches of time that followed that, when it was a churning cauldron of liquid fire.

For a body of the size and nature of the earth to come into a state that would be capable of producing and sustaining the life vibration in its chemical matter takes approximately seven billion years in sidereal time.

Now, I wish it to be known that the above figures are Ramon Natalli's and were arrived at by his own particular method of mathematical computation. They are of course tentatively accepted by all of us of the "Inner Circle," but this does not mean that anyone else should take them at their face value as being the last possible word in fact.

Let us turn back our minds in what you perceive as time, even to the world's beginnings. If you were looking with the physical eye, you would see nothing but what would appear to you as a vast endless void; but let us use an eye that is of a higher rate of vibration and look again. Now what would you see? A sight so astounding, so majestic that, were you to see it while in the physical body and unprepared, you would indeed go stark mad. For now you are looking into the Etheric World. The size alone of all in it would stagger your imagination. The vibrating, pulsating, iridescent colors, teeming with plant life, the animals and birds; the size and beauty of buildings, libraries, lecture halls, schools of learning, vast cathedrals, giant organs, orchestras consisting of every known instrument on your earth plane and many, many more that you, as yet, know nothing of—tens of thousands playing at one time; and the music coming from them would make you want to weep your life away with its power and sweetness of tone and perfect harmony; men and women of great height and

stature, perfect of body and mind, going about in flowing robes of brilliant colors—some with mighty heads of golden hair, red hair and black hair flowing down their backs in living, gleaming waves, and rich, flowing beards that look like fine-spun silk; stately women with skin like living satin and glowing with health.

The air you would breathe would be purer than a babe's breath, for the air in this world is not particulate, as your scientists feel they know that word. Things do not move around in the manner that one may call *directional motion*, but by vibration motion only. Perhaps I may make such a condition a bit more clear by saying, "Being that in essence all forces are really one force, when a thing or person wishes to move, the wish automatically merges the energy force of that thing or person into the thing it or he desires to move to; in other words, it is the motion of the neutron and the proton—a complete exchange of energies, one thing becoming the other thing.

It is only when coming down into the lower etheric that one begins to run into the first stages of particulate substances or directional motion. In the physical, in order for one substance to become something else, there is a change or a rearrangement of the atomic pattern. This is the beginning of what I call *directional motion*. It is at a period slightly before directional motion that physical man has, for the most part, lost his ability to control substance with mental energy and must of necessity revert to his hands—the hands being extensions of the mind.

Note that I say "for the most part" and not completely, for it is a known fact that there are in India, even in your time, men who have so mastered themselves that they can cause flowers and other plants to grow and blossom right before your eyes. Notice the method employed by these men to accomplish this: a complete trance state. And why a trance state? Simply that *they* may become the *plant*. By that I mean their mind substance may enter into the mind substance of the plant seed. Perhaps it would be clearer to you if I explained it thusly: when you, my friend, go into trance so that we may use your physical body, you are in reality becoming the one who appears to talk through you.

Trance, normal sleep and so-called death all are merging of the personality of the individual with the Universal Force, or

Cosmic Mind—the states being relative. All forms of life have their being in this great sea of intelligence.

You can liken the physical world to a mirror, inasmuch as it is the reflection of the Real and Everlasting Consciousness working through Man.

During many years of my earth-life I learned, and later taught, that this Everlasting Consciousness which I then called GOD and thought of as an individual Being was quite capable and always willing to punish or reward people. Now let me point out something here that would be well to consider. Suppose, for instance, you were to go to sleep some night and waken in a dream world, and there you would see many people doing all manner of things—some good deeds and some bad, as you understand those abstract terms. Now, for the most part, all the people in your dream are your children—you created them, and most of them are doing exactly as you wish them to do, even though you may not be consciously aware of the fact. Now, do you, or would you, feel justified in sentencing them to an everlasting hell or a perpetual heaven for what they are doing? And even if you felt justified in so desiring, just how do you suppose you could carry out your wish? Mankind is in the same position to God, or God to man. The only thing you could do would be to destroy the entire dream world, and that would mean annihilating the good with the bad; and even then the only way this could be accomplished would be by awakening back to your physical world. The Cosmic Mind not being an individual, God is not likely to awaken from Its mystic slumber or perpetual sleep, thereby voiding the Great Dream.

But all that you do or do not do is in the Divine Plan and is expected of you, for only through your constant doing can you grow; and as *you* are the Divine Plan and Planner, both, you cannot act otherwise. Remember this and you will always be at least moderately happy.

THE HUMAN PERSONALITY

Professor Alfred Luntz:

In its structural nature the human personality is comparable to the bit of matter called the atom, inasmuch as it is made up of many parts. And again like the atom, it is of an extremely abstract nature and therefore not given to measurement by any single gauge. The personality is a mental and emotional acquired condition of both the conscious and unconscious self and, as a whole, may be considered as a composite of experiences. However, because an individual is constantly having experiences of one kind or another and reactions to said experiences, it seems logical to suppose that the personality is never a whole and fully integrated thing and is, therefore, always in danger of splitting and going off in tangents. If there is any truth in this idea, and I certainly believe there is, then it is obvious that the entire human race suffers from schizophrenia to one degree or another. In fact it would be phenomenal indeed if this condition did not take place in the human make-up.

We humans may talk all we want about a God or gods and what He or they have done for us, but the fact remains that we have come into this *seeming place* called the world completely ignorant of our source of origin or what we are to do while here. And what is more, this *hereness* state, when we first arrived, was a wild and barren one, with the elements constantly raging at us and threatening our existence from all sides. Had we not been dull and stupid brutes at the time, we would have shortly become raving maniacs. Starting with only the rawest material, man created and produced everything of worth in the world and to do this he even had to create the ability to think and to reason; in fact, he had to do the latter first before he could have accomplished the former.

It is my opinion that the first real shock to the human consciousness came when man suddenly realized that he was completely alone in the vastness of creation. If he had had any such thing as a personality in that period of his existence, the knowledge that he had absolutely no one to whom he could turn for consola-

tion or advice must have not merely split his personality but, I dare say, shattered it! But man is, and always has shown himself to be a tremendously resourceful creature, as he has amply demonstrated throughout the millions of years of his sojourn here, and it matters little how often his experiences have shocked him, Man has always refused to remain in a state of shock for any longer than it took him to realize that there was no one to help him out of his dilemma but himself. As soon as he realized this he bounced up again with the resilience of a well-trained acrobat and set about doing what he came here to do; namely, to *create*.

Of course man, in that distant period of his existence, could not really have "realized" the vastness of anything, much less creation as such for he just did not have the mental or emotional equipment necessary for that kind of thinking. What he most likely became aware of, if anything, was his own smallness and terrifying sense of inadequacy with his *immediate* environment. Having no one to whom he could turn for protection from the elements and other creatures who were so horribly unlike himself, he was literally driven to create gods in self-defense, and, as always, anything that man set his creative mind on doing, he did a real bang-up job on this one! But as would be expected, man created his gods after his own image and likeness and because man at that time was working almost exclusively on his bestial mind, his gods were naturally cast from the same die. These gods became a necessary part of man's existence, following along with him on his long and rather dreadful struggle up the path of evolution but his gods were never anything more than *he* was at any given time.

Judging from surface appearances, we may conclude that man's basic nature has changed quite considerably from what it was when both he and the world were young, but I am afraid our conclusions would be wrong. While it is true that the basic nature of some *men* have changed, this is not a truism where the greater mass called man is concerned. As evidence shows, we are still pretty much the same half-human, half-animal, fear-driven creatures we were when we found ourselves leaping from tree to tree and dodging from cave to cave to escape the wrath of the gods that we ourselves created with the blind hope that they would offer a little more security to our hapless existence.

Millions of years of experiences with the so-called outer world

have taught us very little inwardly. But this is quite natural, for external experiences in themselves can teach us nothing—it is our attitudes toward our feelings, regarding not only the experiences of the moment but also of the memories of such past experiences and what our attitudes were to them at that time. Now, while most of us know all this, very few of us are aware that we are acquiring our knowledge of the external world through a system of measurements called the senses and, like all other systems of measurement that man possesses, they seldom, if ever, give us a true and complete picture of things as they *actually* are. All of this means that our senses are constantly more or less giving us false data which leads to our making false concepts, and false concepts eventually create confusion in us and, when we are in a state of mental confusion, all of our actions are chaotic and meaningless. As an example of what I mean as to how false concepts can lead us into chaotic and meaningless action, let us go back to where I spoke of early mankind and the creating of gods where there were no gods. What these people were seeking was love and understanding, but their inability to realize this lent them the false concept that what they needed was something of a supernatural nature and yet something they could come to grips with when necessary; so they went into the chaotic and meaningless activity of not only fashioning gods after their own physical image and likeness which, by modern standards of beauty, would have been nothing short of nightmarish, but they also built temples from the blood and sweat of their fellow men.

Today, man cries out for security just as prehistoric man did. But the word “secure” means safe, so the question is, just *what* are we trying to be safe from? The human consciousness has been conditioned into the entirely erroneous concept that the material world is some kind of living entity that has an independent existence of its own and quite outside of human consciousness, and yet we are taught to project our consciousness into this alien condition in an effort to discover what is troubling us. It is hardly to be wondered at, that, with teachings of this kind, the human personality has become, as my colleague Martin Lingford puts it, a schizophrenic, paranoid ass! It cannot be otherwise when it keeps looking outside of itself for the cause of its pains or of its joys.

The world of the present is in rampant chaos, but it has always been so since man first became aware of himself as being separate and apart from the rest of creation. But due to the fact that there is a far greater number of people on the earth than ever before, the state of chaos is considerably greater and naturally more widespread. Every nation suffers from an acute sense of *self-aggrandizement* coupled with intense feelings that it is being persecuted by every other nation. Were these conditions found in an individual person, we would believe him insane and therefore a menace to the rest of us who believe ourselves sane and demand that he be put away. But how are we to put away a nation when there is no other place to put it but in the world? Moreover, what nation possesses such perspicacity as to permit it to be the judge of the sanity or, perhaps I should say, the degree of insanity of another nation? While only a comparatively few people know it, North America was chosen by invisible beings of higher intelligence to be the Cradle of Light, and it was chosen to be such long before even the red men, later known as Indians, arrived on its soil. While we members of the Inner Circle know this to be a fact from having read the records regarding the destiny of the earth's nations, you, of course, are not called upon to take our word for it. However, should you study the wording and manner in which the Constitution of the United States is written, you may accept at least the possibility that we are speaking the truth. The particular records of which I speak exist on a somewhat higher level of consciousness than most of us enter into right after we leave the earth, but they also exist in some detail within certain monasteries in both Tibet and India. That North America was chosen to be the Cradle of Light certainly does not mean that it is so as yet, for it is obvious that it suffers from many forms of insanity, both among the people and the government; but North America is very young still in relation to most other countries of the world and, so, has time to cure herself of most of her ailments. Time, however, moves on, and ailments left unattended soon become chronic, and then it becomes almost impossible to do very much about them.

While all of these latter observations may seem to have little to do directly with my subject, "The Human Personality," we will see that it does when we realize that when we talk about the

world, we are talking about man. Were it not for man, the world would be nothing. But if the human personality continues to split itself with the myriad of fears and superstitions it brought along with it from its primeval days, it will eventually lose its higher creative mentality and find itself back again in the animal kingdom.

Memoriam

There are no words to exchange with one another that can express *really* how we feel.

There was a man called Mark whose physical body could no longer contain the depth of his dream. And so it died.

What doesn't seem to "go" anywhere, is the Mark we share . . . laughing, yakking, joking and smoking, recalling the time that . . . 'I'm hungry, let's eat!' . . . grumbles and bumbles and mumbles, delight in every single bite of being.

A small package overweight with the adjectives of living—so tough, but too tender, just the right size for our heart-pockets.

"I'm late, I'm late, for a very important date;
no time to say 'hello-goodbye'
I'm late, I'm late, I'm late . . ."

The March Hare in Wonderland—
Through the Looking-Glass.

Mark in February, 1969—
a similar situation.

However, on a sun-drenched San Diego day this June, there emerged from a dusty drawer a crumpled and yellowing scrap of paper. It had been tucked away at 931 26th Street, along with many other 'thoughts to be shared some day' . . .

it is written just this way

To my dear friends and sincere helpers in the perhaps strange, but none-the-less wonderful work of teaching and helping our fellow men to find a little more peace in this earth life; and to all others who have played such a valuable part in furthering this service to humanity in a time when it is so desperately needed; and to all who so kindly invited us into their homes or halls; to ALL of my fellow men everywhere, I leave my love and devotion in the name of The Light.

If you would honor me, I ask that you do so in loving one another. I think we can do this best if we will keep in mind that no one of us is perfect, but all are constantly striving, consciously or unconsciously, for that which we call perfection—which in some of its more complete states is called The Light.

I go now to whatever it may be my need to face—but I beg you not to weep or hold any fear in your hearts for my safety, for I can assure you, all will be well with me as it also will be with you when it comes your time to join me.

I am 47 years of age at this writing and of course I may live another 47 years. I do not know nor do I feel there would be any advantage in so knowing, for if I've read life aright, I am not 47 years of age, but am Time Itself. Nevertheless, I am also aware that part of this I of me is a physical-chemical body and is therefore subject to change. Any one of such changes may mean my having to depart from it for a time (at least so it is with this thought in mind that I write all of this).

It is but folly and cowardly to wait till the time of my departing. It may be that I would get no chance to say how much I appreciate the hours I lived on this beautiful earth, in spite of the hell it seemed in my earlier years. Is it not wisely said, "He who has not seen hell cannot see heaven." For how then could he recognize it as such? I have nothing of any importance to say, for I've long considered that which is thought of as "important," lies simply in Being.

I have no regrets in anything I've done nor in what I may have left undone; for it was the doing as well as the not doing that made

up my physical life's experience. So how could I have done otherwise and still remained "me"?

This is all for now . . .

30 for tonight

(DON'T plant me, cremate me.)

Mark

There was an idea. It said: man is born in love and is a free agent; that knowledge is cosmic honey and man should not only be permitted to gather this honey, but should be aided and abetted in doing so.

Out of this feeling was born the association of the Inner Circle Teachers of Light and Mark, earth representative.

A lifetime was spent sowing their seeds in our fields of understanding.

In so receiving, we have one more foundation upon which to build our path to the

Light Within.

For all who wish to share

we continue to become

The Kethra E'Da Foundation